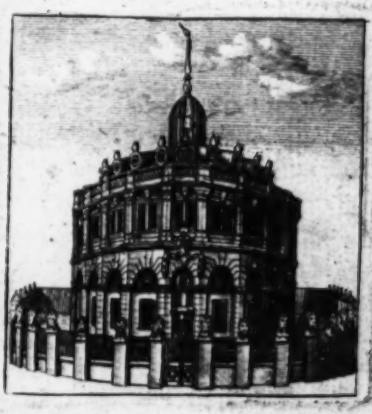
OF EDUCATION.

Especially of

Young Gentlemen.

IN TWO PARTS.

The Third Impression with Additions.



Printed at the THEATER in *OXFORD*, and are to be had there, and at *Simon Millers* Bookseller at the *Star* at the west end of S. *Pauls* Church yard. *Ann.* 1677.

THE PREFACE.

IT is not the design of this Discourse to intrench upon any knowledg already disposed, and appropriated into Arts and Sciences, as they are at this time delivered; but only to propose such things to consideration and use, as, lying scattered and in common, are less cultivated and regarded. For this reason 'tis in vain to expect accurateness of method or stile; but the first part is almost wholly writ in manner of *Essaies*, the second *Aphorisme*: the stiles most free, loose, and unscientifical.

The most useful knowledg is that, of a mans self, and this depends upon that more universal consideration of, *Quid homo potest*;

naturally, and artificially: *i.e.* what abilities are in us originally, by the gift of God; and what attainable by our own industry. And both these in order to *Knowledg* or *Action.* To advance this discovery, it is hoped that these papers may contribute some hints and steps; whereby others may proceed to perfect the whole building. Which who shall effect, or but considerably promote, shall perform a service as acceptable, as beneficial, to Mankind.

The perfecting of a young Man in *Sciences* and *speculative Learning* is the business of so many Books and Persons; that it seems superfluous to engage in that part of Instruction. It was therefore thought more useful to furnish some rules and principles of *Active life*; as being that, whereto Gentlemen seem more disposed both by their births, and general inclinations; and whereto also

ſo little aſſiſtance could be expected from our ordinary ſpeculations. I have therefore rather chuſed to gather up diſorderly, and bind together, in the ſecond Part, ſuch ſcattered counſels and notions, as have occurred either in obſervation, or in ſome *Italian Writers*, not ordinary amongſt us. If any perſon ſhall hereby be any whit forwarded toward the attaining the great end of his Creation; 'tis all that is here aimed at. Almighty God give ſucceſs according to the riches of his goodneſs, *Amen*.

A

TABLE

OF THE CHAPTERS.

IN THE FIRST PART.

CHAP. I. Necessary to Learning. 1. *Capacity.* 2. *Instruction.* 3. *Practise. The two last of which are comprehended in Education.* Pag. 1.

CHAP. II. Of the Duty of Parents in educating their Children. 14.

CHAP. III. Of the Educator. 26.

CHAP. IV. Of the Educated. 32.

CHAP. V. General directions to the Educator. 37.

CHAP. VI. Of ordering the dispositions and manners of the Educated. 49.

CHAP.

CHAP. VII. Of frugality, or ordering his mony, and expences. pag. 64.
CHAP. VIII. Of the preservation of his health. pag. 69.
CHAP. IX. Of the divers passions, inclinations, and dispositions of Man, and the waies to rectifie and order them. pag. 74.
CHAP. X. Of parts and capacities in general, and of their diversity, and how to be ordered and rectified. p. 102.
CHAP. XI. Of Invention, Memory, and Judgment, and how to help, better, and direct them. pag. 130.
CHAP. XII. Brief Directions for Elocution. pag. 170.
CHAP. XIII. Of bettering the Judgment. pag. 181.
CHAP. XIV. Of travelling into forreign Countries. pag. 201.
CHAP. XV. Of prudent chusing a calling, or state of life. pag. 209.

PART.

PART. II.

CHAP. I. Of Civility. pag. 219.
CHAP. II. Of Prudence. pag. 242.
CHAP. III. Of Prudence in converſation, and diſcourſe. pag. 254.
CHAP. IV. Concerning Buſineſs. p. 299.
CHAP. V. Of Servants. pag. 213.
CHAP. VI. Of giving, receiving, and promiſing. pag. 318.
CHAP. VII. Of Prudence in acquiring employment, and preferment. p. 292.

OF

E

Nece
2.
tr
in

1.

ercise
or *In*
whicl
these
grant
they
the s
soul
ous d
empl
its op
quall
of ca
stribu
in wh

UMI

OF EDUCATION.

CHAP. I.

Necessary to Learning. 1. *Capacity.* 2. *Instruction.* 3. *Practice. The two last of which are comprehended in Education.*

1. THAT a man may attain perfection in any Art, Science, or Virtue, three things are requisite.

1. *A natural ability, power, or capacity.* 2. *Art, or instruction.* 3 *Exercise and practise. Capacity* consists 1. in *Fancy* or *Invention.* 2. *Memory.* And 3. *Judgment*; of which we shall speak at large hereafter. And these in several persons are very different. For granting, what some Philosophers say, that they are *originally* equal in all men, as being the soul it self; yet in reality, because every soul comes into a body endued with various dispositions; and the Organs, which the soul employeth, and are as necessary to the producing its operations as the soul it self, are not in all equally well-disposed, there ariseth great *variety of capacities, and abilities*: God Almighty distributing these his *Gifts of Nature* to every one in what measure himself thinks fittest.

2. I know there are, who accuſe the divine Providence, as more niggardly or ſparing towards *men*, then other *Animals*; which *without teaching* know, not only what is ſufficient for their *ſubſiſtence*, but ſome things alſo, which men learn by *long imitation*: As, to go, to ſwim, to expreſs their paſſions and thoughts. Yea and ſome manual arts, which are in us the *effects of Education*, are in beaſts the *actions of ſenſe, or inſtinct*. But truely this complaint is without reaſon. For if we think *Impotency* to be an *advantage*, and thoſe creatures to be in the *beſt condition* who have *leaſt to do*; it is true that beaſts are happier than men, and vegetables than Animals. But if every thing be *made for action*, and the more *able it is to work*, the more *noble*; if *plus poſſe* follows & argues *nobilius & perfectius eſſe*; then is our condition infinitely the better; as not onely having *more*, but *more various, more ſublime, and more difficult* Operations. It is neceſſary for beaſts to be born with haire, feathers, ſcales, or shels, becauſe they had not the *ingeny* to make themſelves *garments*; which, to their very great convenience, they might *alter according to the ſeaſons*: nor had they the knowledge of *creating fire, building houſes*, and the like. Nature furniſhed them with *beaks, claws, and horns*, becauſe they could never arrive to find out a *ſtone*, to be *melted* and *framed* into *all ſorts of inſtruments* and *utenſils*. Their knowledge ariſeth no higher then of what is *pleaſant* or *painful*; they apprehend not *convenient*, or *inconvenient*; *juſt*, or *unjuſt*; *happy*, or *miſerable*. God, as a Maſter of a family, gives the *ſervants* their *ſet ſalary*, and *employs them*; but his *Children* he *educates* and *inſtructs* to *command* and *diſpoſe*, not *their own* onely, but even the faculties of *all the other*: therefore were beaſts to live by *Nature*,

Nature, but man by *Art*. *Beasts* were to be perfect at first that they might be presently employed, *man* by *habits* of his own acquiring. For *Beasts*, besides their sustentation in this present life, were to expect no other recompence; but *man* by his labour was to merit, and by wel-employing his abilities to inherit, a *reward*, and that *eternal*. He made indeed no creature, which he endowed not with *sufficient* abilities for the uses of their Creation: and most also with a power to *better* and *advance* them by assiduous practice; but the *end of all inferior Creatures* was comprehended in their *actions of life*, for the conserving, and propagating *that*: But man he created capable of a *supernatural employment*; of a life to be continued infinitely *beyond* and *above* this small moment; and of operations sublimer then providing for the belly. And therefore he adorned him with faculties accordingly; an ability to *discern* betwixt *good* and *bad*, *virtue* and *vice*; *reflection* upon his *own actions*; an understanding capable to *know* and *comprehend* the *whole World*; and more then that also, *to be present* to all *past*, and *future*, as well as *present things*; to multiply a *small inconsiderable* proposition to *infinity*; and to *know him* who *exceedeth all knowledg*.

3. NOR are these faculties even *in infancy* (tho imperfect) altogether *obscure*. For as soon as they have strength (with which beasts are born) they do more then *beasts*; they exert greater testimonies of Natures bounty, framing in themselves *human actions*, whereas beasts work only according to their *own kind*. For even the nobler faculties shew themselves be-

times; *Fancy* in *imitation of others*; *Memory* in *retaining* what is imitated; and *Judgment* in *selecting* certain actions, and parts of actions for their imitation, which are the principles and manner of all learning. I deny not, but sometimes there is such *an impotency*, *or defect* in the Organs (which also I doubt not most frequently, if not alwaies, to be a disease, and often curable by a discreet Physician) as renders the subjects, according to the degrees of the indisposition, *unfit* or *uncapable* of any instruction; and that all labour bestowed upon them is lost: or at least so unapt are they, as it is not *tanti* to employ so much industry as is requisite to render them, *indifferently*, like other men. Neither is this exact *difference of capacities* alwaies (in childhood especially) so *easily discerned*, as it may be with *conversation* and *tryal*. Let the *Educator* therefore think himself to be but as a *Midwife*, who cannot bring forth a child, where there is none; but where there is, can assist the birth, though the mother be sickly, and the child infirm. And *as* it is loss of labour to *sow* where there is *no soil*; and *as* where the parts are meaner, the greater measure of cultivating by instruction and practice is requisite; by which even mean parts may be bettered: *So* where there is a greater measure of parts, *less institution* and *exercise* will advance in them a *greater harvest*, and *great industry* will raise them to *admiration*. Of these several *degrees*, it is diligently to be considered, that some have a *bare capacity*, sufficient to be instructed, moving only as they are drawn; who, like *Bottles*, render no more then is just put into them. Others have a *great inclination* to knowledg, running,

ning, when once set in the way, either to any, or some one science in particular; and having the grounds and principles given, they are able to *raise Conclusions*, gather *Corollaries*; and having the *foundation* laid, *build* up the rest themselves. Others (though few) are as *automata*, αὐτοδίδακτοι, their *own Masters*; and have a *genius*, or somewhat extraordinary, to assist them. Which who so have, and withall a probity of affection, and willingnes to take pains, they seem set out by God himself richly fraught for his glory, and the good of Mankind. It is also to be observed, that, where there is a *great indisposition to one study*, (as many times there is, some being by nature more *inventive*, others more *retentive*: some very *active*, others *slow*, &c) it is seldome worth the labour to strive to introduce the *contrary to such inclination*. *Amended* and *bettered* such persons may be, but *totally cured* they rarely are; and in their own way they may prosper excellently, with less pains. I speak not here of inclination to virtue or vice; for there is no man so disposed, but he may be virtuous if he please, as shall be shewed hereafter. This of Capacities.

4. BUT the best *Capacity*, without *Instruction* by precepts and examples, to which are subservient *exhortations*, *admonitions*, *threatnings*, *corrections*, &c. is ready to spend it self upon *low*, *mean*, and many times *vicious*, employments: as the *best ground*, except tilled and sowed with profitable seed, produceth only *rank weeds*. *Satis norunt prudentes* (saith *Pasch. in vita Pybrach*) *virtutis & vitiorum semina cum nascendi origine copulata, vi educationis, in alteram partem neces-*

neceſſario emicare: adeo ut bonum eſſe non à natura datum, ſed arte ſit quæſitum; ac proinde bene inſtitui ſit efficacius quam feliciter naſci. His meaning is; That *parts* are *indifferent* of themſelves to produce good or evil; and *great parts* (as *Themiſtocles* was told by his Maſter, *fili, tu nihil mediocre eris, ſed vel magnum patriæ lumen, vel magna peſtis*) are fitted for *great*, whether *good* or *bad*, undertakings; *great errors* and *wickedneſſes* proceeding only from *great Wits*. *Education* and Diſcipline form our *manners*; and that only every one *knows* which he is *taught*. The faculties of the ſoul can work of themſelves; but as not except upon an external object; ſo neither to the *utmoſt of their power*, without *imitation*; nor in the *beſt*, i. e. the right and true *manner*, but by inſtruction. We are *born* with hands, feet, and tongue; and have *by nature power* to write, dance, and ſpeak; yet none of theſe can we do, except aſſiſted, ſuſtained, and formed by either thoſe, whom we *ſee ſo to employ* the ſame members; or by thoſe, by whom we are, as ſoon as ſtrength permits, *taught* and *moulded* into *ſuch habits*. So all men are *born* with *reaſon*, but have not the *uſe* of it at firſt. And when we begin to ſerve our ſelves of it, it is ſo weakly, that we are eaſily overcome by *ſenſe*, which till then hath guided us. And, if at this *dangerous conjuncture* we be not aſſiſted, 'tis much to be feared our *reaſon* will be but of ſmall uſe to us: eſpecially ſince we find great ſtore of *tracks* and encouragements in the broad *way of pleaſure*; and therefore ſhall be unwilling to leave it for the narrow, rough, and *unbeaten routtes* of *Induſtry* and *labour*. It is true, that perſons of *very great parts* can, out of their *own obſervation*, (for ſo all Scien-

Sciences at first began) or when they arrive at years of discretion by the *help of books*, (that is, other mens experience) advance *without a Teacher* to a considerable perfection. As *Lucullus* is said to have come into *Asia* an *excellent General*, who departed from Rome an *unexperienced Soldier*. The same is also storied of the *Lord Deputy Montjoy*. Though, to confess the truth, these instances are not very rare: for (which seems strangly absurd) there is no Art, to obtain which less diligence is used, then this of *Soldiership*, though of the greatest consequence. But we had lately a person, who *without* any *experience* in *Navigation*, by reading and study, at the very *first essay of his Art*, happily and discreetly *commanded* a *Ship* to the *East-Indies*. Some commend only *practice*; Others think *reading* sufficient; both to blame: joyned together they do best. *Reading* advanceth more, and sooner then *practise* alone. A *Reader* is more universal, better for *many things*; more accurate and observant in his practise: A *Practisers knowledge* is in a *shorter compass*, in ordinary cases, and is longer before it come to perfection. *Reading* is *other mens experience*, which by meditation and practise becomes *our own*; but it makes us somewhat *too exact*, and to expect all things should fall out according to *our Imaginations*; whereas the *World in fancy* is much different from that in *reality*; not clothed with those particularities, and circumstances, which are either parts of, or inseparable from, it. Though *reading* however be good, yet 'tis best with those who have already had an *Instructor*; who can apply his precepts and advices to all accidents, supply defects, answer all doubts, retrench excesses, inculcate what is neglected,

call

call to mind what is forgotten, and ſet his charge in the ſtraighteſt and neareſt way.

5. YET both *Capacity* and *Inſtruction* are effectles without *practiſe* and *exerciſe*; which conſiſts (according to the nature of the things to be learned) in *Meditation*, thinking, or contriving; *obſerving* others practiſes; and actual *trying* and working. *Precepts* ſerve very well for a guide; but advance not the guided, except himſelf follow them; they facilitate the beginning and progreſs, but the perſon himſelf muſt ſet to his own endeavour, if ever he intends to attain perfection. Never have I ſeen parts, how great ſoever, without induſtry and ſtudy to produce any good; much evil indeed I have known proceed from thence. Such perſons may prove ſometimes *plauſible diſcourſers*, and of an *agreeable converſation* in ordinary companies for a time, till their *Stock* be ſpent. but it is induſtry and exerciſe, that renders a man *knowing* and *ſolid*; that makes him not to fear to be asked a queſtion in what he profeſſeth. And if *induſtry* be neceſſary *to great*, much more to *mean*, parts; which it bettereth and advanceth to perfection and honour. And ſince to have great natural parts is not in *our power*, but we muſt be contented with thoſe which God hath *given* us; we muſt ſet our reſt upon our *labour* and *induſtry*, for correcting our bad, bettering our indifferent, and perfecting our good, *inclinations*. And of this (the uſe and profit we make of our talents) muſt we give a ſevere account. Nothing *changeth* Nature, but another Nature, *Cuſtome*; not force, not reward, not paſſion. Our *thoughts* are according to our *inclinations*, our *diſcourſe* and *ſpeeches* according to

to what we *have learned*, but our *Actions* according to what we have bin *accustomed*. How often do we see men promise, vow, engage, yea and resolve to change *v.g.* an ill habit, and yet continue to do as they did before? How many see we daily who began well, and, as long as they took pains, profited exceedingly; but when trusting to the goodness of their parts, and that small stock of knowledge laid in before, not improving it further, but giving themselves liberty of mirth and pleasure, have not only *not profited*, but *bankrupted* also, and lost their *principal*? Besides, industry and exercise of themselves *render* us thinking, vigilant, attentive, provident for all cases, and accidents; *lay up* a treasury against all events; *prevent* surprizes; and *make* us familiar, and ready to all that may happen. But by idleness, and pleasures, the *spirit* is *relaxed*, the *understanding unbended*, the *fancy over-thrown with rust* and rubbish, and the *memory perished*.

6. THESE two last (*Instruction*, and *Practise*) are comprehended in *Education*. There is but *one way and manner of learning*, be the subject what ever it will. In *manual Arts* the Master first *sheweth* his Apprentice what he is to do; next *works* it himself in his presence, and *gives* him rules, and then *sets him to work*. The same is the way of breeding a *Gentleman*, or a *Scholar*. The Educator prescribeth his *end*; gives him *rules* and *precepts*; presents him *examples* and *patterns*; and then *sets him to act* according to what was before taught him. And if the Educared apply himself seriously to meditate, contrive, observe his copy, and be content to be admonished and corrected when faulty, he will, no doubt, arrive to the intended perfecti-

perfection; which is to *perform his duty with eaſe, readineſs, and delight*; i. e. to advance his *Art* into another *Nature*. For in this *Art* equals *Nature*, that it, as she, works without deliberation, and is indiſpoſed to the contrary, as a good *Muſicians* hand conſulteth not what ſtring to touch, but runs to it as readily, as *Nature* doth to the proper muſcle, when she would move a finger. Only in this they differ, that *Nature* God hath given us, *Art* is of our own acquiſition; *Nature* is *perfect* at the firſt moment, *Art* is not *obtained* without ſtudy and induſtry. And the *earlier* we begin, the *better* it is. For should we ſuffer young-men, as they ſay of *Hercules*, to chuſe virtue or vice, labour or pleaſure, when they come to *years of Diſcretion*; and in the interim let them ſpend their *youth in the vanities, and follies*, that age ſuggeſts to them; is not this that wherein the Devil tempted our firſt Parents, preſenting them the excellency of the knowledge of *good and evil*? whereas it had bin much better to have know *good* only, and left *evil* to have been underſtood by the examples of ſuch, as would not conſider. But into what *hazzards* are theſe uninſtructed perſons caſt, should it pleaſe God to *cut them off* in their youth? Is it not, as if they ſaid; let them habituate themſelves in *vanity*, *idlenes* and *folly*, that they may afterwards judg better of *virtue*, *i. e.* of that whereof they have no experience? How can they *chuſe* good, ſince they *know not* what it is? and every one muſt follow and embrace what he knows. Shall we let them firſt *vent their malice*? but by practiſe *it increaſeth*: let them *defer their choice* till they may make it with *Diſcretion*? but without *teaching* they will *never come to Diſcretion*. For every *habit*, eſpecially when according

ing

ing to a *natural inclination* (as these are by reason of the remainder of that evil, left in us for our exercise) *hurries* them *violently*, and at length *irresistibly* also. At best; suppose a child should escape accidentally, *i. e.* by the care of parents, or his own naturally good disposition, this rock; yet those, who *start late*, are so *far behind*, that when they should be *ready for employment*, they are *learning the principles* of it, and are surpriz'd and at a gaze where to begin. The great inclination of Youth is to *pleasures*; and that, either to *idlenes* and *sleep*; whence proceed inconsideration, carelesnes, hatred of labour and thinking; or else to *eating, drinking*, or the *other lusts of the flesh*. And all these, indulged and accustomed, grow *stronger*, and at last *inextirpable*. For they end in habitual sin, darknes of understanding, and extinguishing the light both of Gods spirit, and reason: *Virtutem* (saith *Vasc. vit. Pibr.*) *nisi in primæva germina, dum tenera sunt & mollia, instilletur, frustra in adultis requiras.* The reason why we see so many *old men fools*, is because we see so many *young men unlearned*. Those, who are employed in *Missions* for *converting Nations* to Christianity, find little fruit in treating with *ancient men*. It is also necessary to get an habitude of virtue and knowledge in Youth, that in that Age, when our understanding fails us, wee may do nothing unbeseeming us. But the force of *Education* is seen in nothing more, then that whole *Nations*, from age to age, continue in the very same customes and manners: and to change these, especially to the better, is a difficulty even beyond imagination. Those, who are brought up *in Wars*, are active, restles, violent,

violent, ungovernable but by force; brought up *in peace*, lazy, unexperienced; *in trade*, ſubtil, intereſſed, covetous; *amongſt poor men*, mean-ſpirited; *amongſt idle perſons*, good for nothing. Again, were there a *City* conſiſting of *Subjects without Education*, what a *confuſion* would it be? without obedience, without breaking their own humors and paſſions, every one following his own luſts, without regarding any other, without diſcretion, civility, even without humanity it ſelf. Tis good *Education of Youth*, that makes *virtuous men* and *obedient Subjects*; that fills the *Court* with *wiſe Counſellers*, and the *Common-wealth* with *good Patriots*. Even *Trees*, if *not cultivated* when young, change their nature into *wildnes*; and *Beaſts* grow fierce and reſty if not tamed and broken in youth. Nature is bettered, and made uſeful by Education; and what our induſtry produceth in us contrary to Nature, is ſtronger, and converts Nature into it ſelf. To *neglect inſtructions* is to *want other mens experience*, and to begin again at the very foundation of every Art, or Science; which being by little and little advanced, and not yet perfected; he much hinders himſelf, that takes not advantage of the height they are already arrived to. And *not to exerciſe* parts is *to loſe them*; and *not to uſe them to the beſt*, is to *debaſe* and vilify them. For they, whoſe ſpirit ſuffers them not to be *idle*, and yet are not inſtructed to the *beſt advantage*, fall upon *trifles*, turning, watch-making, hunting, or worſe. One I have read of brought to *Alexander*, who by many years practiſe, had attained the dexterity of throwing a ſmall ſeed through a needles eye. The King

for

for a juſt reward gave him a ſack full of thoſe Seeds. But *Math. Huniades the Warlike King of Hungary*, was more ſevere with him, that brought him a wooden Coat of male, wherein was not one ring wanting, a work of fifteen years; for he commanded him to priſon for fifteen yeares more, to expiate for ſo much time and parts ſpent in ſo fruitleſs an employment. We have read of Princes that have ſpent their times and delights in frivolous and low matters: catching moles, haltering frogs, hunting mice with humble-bees, making lanterns, tinder-boxes, and other ſuch like manufactures, fitter work for thoſe that meaſure their time by ſo much the day.

CHAP. II.

Of the Duty of Parents in educating their Children.

1. I Desire *Parents* would seriously consider, that *Education of their Children is not left to their pleasure*, but a *duty* imposed on them. *God*, the great Father of us all, *deposited* the Children in the Fathers *charge*; and provided by his Laws, and threatnings, they should be reverenced and obeyed by them. They are part *of* your selves, and what you do for them is indeed *for* your selves. You expect *honour* by them at *all times*, and may *sometime* also stand in need of their *help*. 'Tis what you either have *enjoyed* from *your Parents*, or *lament your loss* by their neglect. You have brought forth Children into this *World of misery* and *trouble*, and will you so leave them? Will you not assist them in passing through it as well as they can? It is but reasonable they should by a speedy death *be taken away* from the future evil, if you refuse to *fortify them against it*. You *provide* them *estates*; to what purpose, if you also *procure* them *not parts* to use them? By that you appear to be their provident *Parents*, but by this you are parallel'd to their *good Angels*, in taking care and watching over them.

BUT I will speak no more of this: for though there be some inhuman and *irrational Parents*, that desire their Children should be like themselves; and think their own honour and respect eclipsed if their Sons be wiser or worthier then they;

they; and are contented their Children be wicked, leaſt their own actions be reproved: ſome alſo, who for covetouſnes, neglect, or ignorance, will not beſtow good Education upon them; yet there are ſo few of this ſort, and their error ſo manifeſt, that it needs no further diſcovery.

ANOTHER and not inferior *error of Parents* there is; that out of I know not what *tendernes*, they are unwilling their Children ſhould undergo ſuch *hardſhips* and *ſeverities* as a good Education doth require. Which is, as if the *mother* ſhould not ſuffer her new-born *Infant* to be moleſted with the pain of *ſwathing*, and *binding*, till it grows better able to endure the torment. Many Parents are afraid, their Childrens *ſpirits*, *i. e.* their *obſtinacy* and *pride*, ſhould be broken with due correction, and harsher chiding.

BUT the greateſt, and moſt general *error* of *Parents* is; that they deſire their Children to be more *plauſible*, then *knowing*; and to have a good *mine*, rather then a good *underſtanding*; or at leaſt, to have both together: to employ the ſame time to acquire ſerious *ſtudies*, and *à-la-mudeneſs*: to ſtudy *gravity* and *levity*; *gallantry* and *Philoſophy* together. But (beſides what I ſaid before, if theſe come in competition, pleaſure will certainly carry the cauſe; both more time beſtowed and greater proficiency ſhall be made in that, then the other) it ſeems to me little leſs then impoſſible, that *two things ſo unlike*, if not contrary, ſhould be *together attended* (one hour of pleaſure obliterating more, then three of ſtudy will imprint;) that two ſo diffe-

rently commanding *Masters* should be *obeyed*. If the Soul can apply it self to such *dissonant studies*, why may not the eye also, at once, aime at two *opposite marks*? The *Gallants* chiefest study is to *spend* his time; the *other's* to *save* it: the *one* is for living in *pleasure* and *mirth*; the *other*, in *labour* and *seriousnes*. The *one* for *adorning* and *trimming* himself, to visit, game, play, &c, the *other* for *watchfulnes*, *industry*, *devotion*. In sum, the one placeth his design to be conformable and acceptable to those, who *understand least*; to some such silly Women and Ladies, from whom if you take vanity, nothing remains; the *other* strives to approve himself to *God*, his *holy Angels*, the example of all *worthy and wise men* of *the past* and *present age*. Why are *rich clothes* but to be *shown*; *shown* to them, who best *understand* them? They best understand them, who *mind nothing else*, who can judg of every punctilio of the mode, and can read a lecture upon a knot, or a ruban. Besides *gallantry* is ridiculous, except accompanied with *formality* of *conversation*, *punctuality* in *dancing*, *visiting*, *courting*; which inevitably engage them in loss of time, folly, and averting the understanding from serious and useful thoughts. And this is as consentaneous to reason, as experience; for the Soul is *fortified* by *introversion* upon it self, continual meditation, and reflecting upon its operations, faculties, and the objects therein reserved: whereas all *sensual pleasures call forth* the forces of the Soul to the outward parts and members of the body: whence proceeds that *continual combat*, so much spoken of both by Philosophers and Divines, between sense and reason, the body and the soul, wisdome and pleasure.

Me-

METHINKS therefore *Children* should be educated to all *severity* of labour, and virtue; and to this *outward politure*, by the bye only; to make *those* their *study and employment*, and to regard *these* so much as *not to be offensive* to those they converse withal. *Pleasure* and *recreation* indeed is so far necessary, as to keep up the strength and alacrity of the bodily forces, without which the Soul cannot work. But I speak not of these at this time, but of that, which is esteemed *a part of busines*, and employment. *Cyrus* and *Darius*, great Captains and wise men, ruin'd their families and Monarchy, because they educated their Children after the *Median fashion*, *i. e.* amongst their Wives and Women; who never suffering them to want any thing, nor to be contradicted, their *delicacy* made them *slothful* and *languid*; the *slavery* and *flattery* of those about them rendred them *haughty* and *imperious*: so that they could neither *labour* with *cheerfulnes*, nor *command* without *arrogancy*: that made them *contemptible*, as *effeminate*; this *odious*, as *insolent*. I wish the Persians were the onely faulty in this matter. Whoever would educate a child to *folly* and *ruine*, must *give* him his own will; *not suffer* his humor to be contradicted; be careful that he *never* come in *danger* or hardship; that he be *above* labour and industry; and every days experience shews us, that *Fortuna*, *quem fovet*, *fatuum facit*.

BUT it is very considerable, contrary to the *Persians*, that many *great Princes* have brought up their children to *industry* and *hardship*. *Eginhartus* saith of *Charles* the *Great*, *Liberos suos ita censuit instituendos*, *ut tam filii*, *quam nepotes*, *primo*

mo liberalibus ſtudiis (quibus & ipſe operam dabat) erudirentur. Tum filios, quamprimum ætas patiebatur, more Francorum equitare, armis ac venationibus exerceri fecit. Filias lanificio aſſueſcere, colo que ac fuſo, ne per otium torperent, operam impendere, atque ad omnem honeſtatem erudiri fecit. Auguſtus wore the clothes ſpun and made by his Wife, Daughter, and Grand-children, as *Suet.* informs us. *Monſieur de Rhodez* thus deſcribes the Education of *Henry the Great of France. His Grand-father would not permit him to be brought up with that delicatnes, ordinarily uſed to perſons of his quality; well knowing, that ſeldome lodgeth other then a mean and feeble ſpirit in an effeminate and tender body. Neither would he allow him rich habilements, and Childrens uſual trifles: nor to be flattered or treated like a Prince. Becauſe all theſe things are cauſers onely of vanity, and rather raiſe pride in the hearts of Infants, then any ſentiments of true generoſity. But he commanded, he ſhould be habited, and educated like the other Children of that country; that he ſhould be accuſtomed to run, to leap, to climb the rocks and mountains; that by ſuch means he might be inured to labour, &c. His ordinary food alſo was courſe Bread, Beef, Cheeſe, and Garlick; and he often went bare-foot, and bare-headed.* The ſame care was taken by whole Nations, eſpecially ſuch as were of a *military* conſtitution. The *Lacedemonian* and other antient Nations Cuſtoms are to every one known. *Olaus Magnus* deſcribes the manner of the Education of the nobility of the *Warlike* Nation of the *Goths*, l. 8 c. 4. *They were accuſtomed to endure beating and wounds, to change of heat into ſudden cold, to ſuffering of fire and froſt, to lying upon boards, courſe and uneaſy clothing, ſtrong, but ordi-*

ordinary food, violent and weariſome exerciſes according to every age; ſuch as riding, darting, ſhooting, wearing heavy arms, eſpecially helmets, ſheilds, ſpears, boots and ſpurs, ſwimming on horſback, and in armor. I ſhall not inſtance in any more for fear of ſeeming too much to upbraid the preſent delicacy.

2. THE *Duty of the Parents* therefore is, firſt to *begin betimes*; for very frequently the blandiſhment, of Nurſes, and the foolish, vain, or evil converſation of thoſe about them, leave ſuch impreſſions even upon their *Infancy*, as are difficultly defaced, even when the child arrives to diſcretion, and *maturity*. Beſides, the *Nurſes* form the ſpeech, the garbe, and much of the ſentiments of the child. *The ancient* Romans *(ſaith* Quintilian*) when a child was born, put him not out to an hired Nurſe, but brought him up in his Mothers chamber, under the eye of ſome grave and virtuous Matron, choſen out of the Neighbourhood, who was to have him continually in her preſence*; "Coram qua neque dicere fas erat quod turpe dictu, neque facere quod inhoneſtum tactu videretur: Ac non ſtudia modo, ſed remiſſiones etiam, luſuſque puerorum ſancta quadam gravitate ac verecundia temperabat, &c. And ſo conſiderable was the Education of Children thought to be, that, as he ſaith, *Cornelia* the mother of the *Gracchi*; *Aurelia*, the mother of *Auguſtus Cæſar*; were Governeſſes to great mens Children.

3. SECONDLY, though a diſcreet and careful Nurſe be provided, yet let not the Father remit his diligence to wean him betimes; nor permit *tenderneſs* to overcome his *judgment*, or his preſent falſe, the durable and perfect, love; but

but hinder, as much as is possible, the *sowing* of evil seeds, and prevent the very first beginnings, and *sprowtings* of bad actions. There is indeed no man that seeth not the vast difference in Childrens *inclinations* to virtue or vice; how easily some are *advised*, how difficultly others *restrained*, even by correction. There remaining in every one somewhat of that *pravity* derived to us from our first Parents, inclining us as much, if not more, to evil, then to good; yet some more violently then others. Which *inclinations*, though they render us not *guilty* (the sin being washed away by Baptisme) yet our *consenting* to them is *sin*, as our resisting them is virtue, and our fighting against and *overcoming* them, is the great *employment* of our life. And truely were it not for *evil examples* and *counsels*, or at least for *want of good ones*, the victory would not be so difficult, as we commonly suppose, and find it; nor the difference of inclinations so manifest. For thus much must be acknowledged *to the glory of our Maker*; first, that as every constitution hath a disposition to evil, so that very disposition is contrary to another evil, to which the indifferent would be more obnoxious; and Secondly, inclineth also to the neighbouring good; *every defect*, by the wise ordering of providence, *being ballanced with another advantage*; as proneness to *anger* prompts also to *activeness*, and hardines to attemt difficulties; the *slow*, and phlegmatick, are also *perseverant* and constant in their resolutions; that which *disposeth to lust*, suggests also *persuasivenes*, plausibility, and cheerfulnes: *desire* produceth *Industry*, *fear* breeds *quiet* and cautiousnes. And by the way, let this be remem-

membred, that it is much easier to bend a natural mis-inclination to its neighbour virtue, then to its opposite: as an angry person is easilier perswaded to *activeness*, then *meekness*; the *tenacions*, to *frugality*, rather then *bounty*; *obstinacy* to *constancy*, *fawningnes* to *complaisance*, and *ignorance* to *obedience*. So that any one becomes evil rather then good, is not so much the *fault* of his *constitution*, as the *perverseness* of *his will* following the *suggestions of sense* rather then the *Dictates of reason*. 'Tis pleasure in Children, that recommends the evil, and warps them from the good: 'tis *inconsideration* and *folly* more then the *difficulty* or *unnaturalnes* of virtue. And if there be any such man, as without delight or interest, pursues bad rather then good, he wanteth either the reason, or desires common to all mankind. Nor did wise Law-makers institute *reward and punishment* to constrain men *to doe against nature*; but to *equiponderate* the prejudices of pleasure and interest, *i.e.* to countenance reason against sensuality. I cannot forbare setting down a notable saying of *Quintilian* cap. ult. *Natura nos ad optimam mentem genuit, adeoque discere meliora volentibus promtum est; ut vere intuenti verum sit illud magis, malos esse tam multos.* And Seneca, *Nihil est tam arduum & difficile, quod non humana mens vincat, & in familiaritatem producat assidua meditatio: nullique sunt tam feri & sui juris affectus, ut non disciplina domentur. Quodcunque sibi imperavit animus, obtinuit. Sanabilibus ægrotamus malis, ipsaque nos in rectum genitos natura, si emendari voluerimus, juvat.* Thus they out of the strength of their reason and experience: perhaps also they had learned so much from *Socrates*, who by his own example,

ple shewed, that even the worst disposition was conquerable by reason. And this to the shame of so many pretended Christians. But how would they have *glorified God*, had they known the advantage given us by *grace* and his *Holy Spirit*, alwaies ready to assist our good endeavours? Though *Seneca* seems to have discerned some glimpse of that also. Ep. 41. *Sacer intra nos spiritus sedet, malorum bonorumque nostrorum observator & custos. Bonus vir sine Deo nemo est. An potest aliquis supra fortunam, nisi ab ipso, surgere? ille dat consilia erecta & magnifica. O pie Domine, O Salvator bone,* saith Salvian l. 7. *quantum per te efficiunt studia Disciplinæ, per quæ mutari possunt vitia Naturæ!* And speaking there of the Africans, he saith, *Adeo exclusa naturæ originalis sinceritas, ut aliam quodammodo in his naturam vitia fecerunt.* The sum is, Though all *Dispositions* be not *equally good*, yet the *worst* may, by the industry of the Educators, and Gods grace, never wanting till refused, be so *reformed* and bettered, as to be able to do God, his Prince, and family, honour and service. And the greatest forwardnes and worst inclinations, we find in Children, are *conquerable*; and when *actually overcome*, those very persons may *better succeed*, then the more *facile and complying*. Only, as I said, let them be taken betimes: and the rather, because it cannot be known but by experience, how any childs disposition may prove and shew it self. But if instead of *rectifying* his evil inclination, any one *indulge* it; and instead of *bridling, encouraging* it; he makes it his *Master*. Whence come those irregular and extravagant desires, and actions, which we see in many persons, of stealing, drinking, inconstancy, and the like.

4 My

4. MY third advice is, that *Parents* would have their Children (as much as they can) under their *own eye* and inſpection. By this they ſhall be preſerved from *evil companions*, imitation of bad Superiors, their counſel, diſcours, and ſuch like; but more then all, from indiſcreet, impertinent, unmanaged *Servants*. For *Youth* not having the judgment to meaſure it ſelf from its own actions, knows it only by *reflection*, from others *relations*; and thinks it ſelf ſuch really as a fawning ſervant repreſents him. and ſervants, who are uſually brought up in that *low condition*, and have their *thoughts* and *ſpeeches* ſuitable, cannot be fit companions to a *Gentleman*. But above all, the *example of the Father* is of greater force to educate a Son. *O te beatum Adoleſcentem* (Plin. lib. 8. ep. 13.) *qui eum potiſſimum imitandum habes, cui natura te ſimillimum eſſe voluit*! The Father's actions *authoriſe* the ſame in the Child: nor can the Father chaſtiſe him for what himſelf is guilty. Great care muſt the Father take therefore, leaſt he give any bad example either of *intemperate anger* with ſervants, or of uſing any evil, obſcene, or *undecent words*; and to *be* ſuch as he deſireth his Son ſhould *repreſent* him. It concerns him alſo to *overlook* even his Governor and Educator, when he is of age to ſtand in need of one, both to keep him to his diligence, and create authority to his inſtruction. *Cato*, though he kept a Maſter expreſly for his Son in his own houſe, yet did himſelf alſo frequently teach him. So did *Auguſtus* his Grand-children *Caius* and *Lucius*. The great *Theodoſius* uſed frequently to ſit by *Arſenius*, whilſt he taught his Sons *Arcadius* and *Honorius*; to whom alſo he commanded

ed such respect to be given by them, that surprizing them once sitting, and *Arsenius* standing, he took from them their *robes*; and not till after a long time and much intreaty restored them. And if the Father and Family be of *good example*, it seems to me best to educate him *at home*, and leave him in his *first bed*, till he have taken some root before he be *transplanted*. If the child be of a *soft*, or of an *haughty* disposition, or the *family of evil examples*, 'tis better to send him *abroad* betimes. But generally, the best place of Education seems to be amongst *companions* (as near as may be, his equals) at some distance *from home*; but whither he may repair every night, or very frequently. If this cannot be, then with companions in his *Fathers house*; for to teach one alone, besides other inconveniences, is extremely tedious both to Master and Scholar. For want of these opportunities the next is at a *public School*; but then great care is to be had that the *Family*, where he sojourneth, be of good example. And much better would it be for him there to have a *Pedagogue* (which in those Countrys, that abound with Clergy, is seldome omitted) *i. e.* one somewhat versed in learning; who may continually attend the Child, see to his repetitions, and the performing his tasks and exercises, model his manners, and preserve him from danger, and the like.

5. PARENTS also, *fourthly*, ought to guide them, as much as is possible, with *kindnes* and *affection*; *endeavoring to* convince and *perswade* them of the excellency of labour, seriousness, learning, virtue, sufferings, and the like; and *denying*

nying what they think not fit to grant them with ſweetnes and love; and even *chaſtiſing* them with ſorrow, and for vices only; in things indifferent giving them liberty. In *bodily ſickneſſes* the patient is the firſt who deſireth the cure; but the *diſtempers of the mind* are to be diſcovered and perſwaded to the *Patient* by reaſon and good admonition. Neither muſt the Father *deſtine* his Child to ſuch an employment as himſelf thinks fitteſt to ſerve his other occaſions. Though moſt mens parts are capable of many employments, yet are many leſs diſpoſed to one then another; and ſo much, as it is not worth the time and labour many times (as is ſaid before) to endeavour the change of ſuch inclinations. Conſider therefore both his *diſpoſition*, and the nature of the *calling*, *i. e.* what faculties it chiefly employs: and whether thoſe faculties be moſt eminent in the ſubject; and ſo fit them together; and you ſhall not need to fear their correſponding to your care. However, if after all your endeavours they prove not to your deſire; (as many times it happens) *murmur not* againſt God, who *permits them to miſcary*; *either that* men may take notice, that all well-doing is from his grace, not our wiſedome; *or that* your faith and patience may be tried, and your ſelf purged from all human and ſecular affections and intereſts; *or that* ſome faults in your ſelf may be punished in them.

CHAP. III.

Of the Educator.

1. THE Fathers greateſt diligence is ſeen in chuſing a good *Governor*, or *Director* of his Son. A good *Educator* therefore, whether one be to be choſen, or any one deſires to render himſelf ſuch, being *inſtead of a Father* to his charge, ought to be; Firſt, *religious*, virtuous, and grave, both *himſelf* and *family*; that he may give good example, and not need to fear that his *Scholar* reſemble him. He muſt therefore be ſure to live with *greater ſeverity* then he exacts of his charge. Then alſo may he hope by his *prayers* to obtain a bleſſing upon his endeavours; and (performing his duty as in the ſight of God) to give up his accounts cheerfully, and receive his reward from him.

2. PRUDENT, and diſcreet, as to proportion and accommodate himſelf and knowledge to the ſpirit and capacity of Children, ſo eſpecially to obſerve his Childs *diſpoſition*, and to know what it will produce. For many times the medicine is to be applied to the *diſeaſe*, not to the *ſymptome*. Not too *ſevere*, nor too *indulgent*: not too *auſtere*, leaſt he *affright*; nor too *familiar*, leaſt he become *contemptible* to his charge. For *young men* underſtand not much the reaſon of his demeanor. He muſt *praiſe* without *flattery*, *chide* without *contumely*, and

and *correct* without *paſſion*; be *cheerful* without *levity*, *affable* without *fawning*, *grave* without *moroſity*, and *merry* without *folly*.

3. PATIENT, *humble*, and *meek*, to paſs by, diſſemble, and bear with, many impertinencies, dulneſſes, forgetfulneſſes: to *endure* many affronts, contempts, paſſions, and ſometimes very evil words. *Not to deſpond*, though ſucceſs anſwer not his Induſtry; for Almighty God gives grace when he pleaſeth, nor doth all *ſeed* immediately *ſprout*: however he ſhall be rewarded, not according to the others proficiency, but his own induſtry and ſincerity.

4. MASTER *of his tongue*, for that is his great and univerſal *inſtrument*. Beſides, the ſpeech of the Maſter *authoriſeth* the Childs imitation. He muſt therefore religiouſly avoid, not onely all wicked, profane, and obſcene; but alſo all undecent, all paſſionate, all hyperbolical, ſuperfluous, cuſtomary, vain, ſpeeches; knowing that the greateſt reverence is due to Children.

5. DILIGENT, making it his buſines to aſſiſt and better his charge, to obſerve all his motions and ſpeeches; for though all cannot be amended at once, yet no default is to paſs unregarded; leaſt that *connivance* authorize the *committing* it, and the frequent committing produce an *habit*. Yet let him not ſo truſt to his own induſtry, as not by continual prayer, to recommend his employment to the giver of ſucceſs.

6. NOT *covetous.* Especially let him not fancy to himself the making advantage by insinuating into the *interest* of his charge, for that breeds *jealousies* at least: nor into his *affections*, for their gratitude is writ in sand, and their passions change with new objects. Besides, after a while he will be look'd upon as impertinent, and exercising ridiculously an obsolete power. If, besides these qualifications, he have *experience of forreign parts*; if he understand *learning* and *sciences*; if *well-born*, of a *good presence*, and *address*, and *wear his clothes handsomely*, it will admit him into the respect of his charge, and facilitate the performance of his Duty.

7. IN all times, great care was taken for providing good *Educators*; for they said, it was better to *prevent* vices, then *punish them.* And in most States the *Magistrates* appointed them; nor was it lawful amongst many Nations for Parents to employ any others, or educate their Children, but in public. The *Canons* of most *Churches*, since Christianity, have charged that election upon the *Bishops*: and that with so much reason and prudence, that the contrary practice hath once, and is even now ready, to endanger the ruin of this Government. The *Ancient Persians* (despairing to find all requisite accomplishments in one) had usually four distinct persons to educate their Princes: one (who hath also the inspection over both Masters and Scholar) to instruct him in Religion and the worship of their Gods; a 2d. to teach him moral virtues; a third to perfect him in the laws of his countrey; a fourth for arms and

and war. And, tho this be above the capacity and reach of moſt ſubjects; yet by it every one may ſee what is perfecteſt, toward which he may advance as his eſtate will bear. And let them be ſure of this, that if they will have the beſt *Educators*, they muſt liberally *encourage* them; for worthy perſons will not labour without conſiderable rewards, both of means and reſpect. Beſides, the gratitude of Princes and great Perſons to their Educators, invites others to fit themſelves, and to undergo that laborious and hazardous employment. *Alexander* the Great built up *Stagyra* for *Ariſtotles* ſake, and ſpared *Lampſacus* for *Anaximenes's*. *Auguſtus* beſtowed great honours upon the perſon and Country of *Apollodorus*; and forgave the *Alexandrians*, to gratify *Areus* his Maſter in Philoſophy. *Trajan* dignified his Maſter *Plutarch* with the conſulſhip. Memorable is the piety of *M. Aurelius*, who made *Proculus* Proconſul; and took *Junius Ruſticus* with him in all his expeditions, adviſed with him of all his both publick and private buſineſſes, ſaluted him before the *Præfecti Prætorio*, deſigned him to be ſecond time *Conſul*, and after his death obtained from the *Senate* publicly to erect a ſtatue to his memory. *Tantum autem honoris Magiſtris ſuis detulit, ut imagines eorum aureas in lucrario haberet, ac ſepulchra eorum aditu, hoſtiis, floribus ſemper honoraret*, ſaith *Capitolinus*. See the gratitude of *Gratianus* to his Educator *Auſonius* in his Epiſtle to him. *Carolus Magnus* exceedingly honoured *Alcuinus*; as did alſo *Theodorick Caſſiodorus*, making him his Counſeller and Confident. So did *Otho* III. *Gerbertus*; for whoſe ſake, *& ut habeat Magiſter quod*

Principi noſtro Petro à parte ſui Diſcipuli offerat, *Otho* gave to the Church, to be diſpoſed of by his Governour, eight *Comitatus*, or Counties, *Peſaurum*, *Fanum*, *&c.* *Will. Rufus* made *Lanfranc* Arch-biſhop of *Canterbury*. *Laur. Medices* greatly inriched *Joh. Argyropilus*, and *Marſilius Ficinus* his Educators. And truely it ſeems to me, that one of the greateſt *advantages of wealth* is, that thereby may be procured better *Education*, then thoſe can have, who are not able to requite a worthy perſon. And the greateſt treaſure Parents can leave their Children is good Education, for that procures all the reſt, wealth, honours, virtue, wiſdome and happines; but to provide them honours and riches without this, is to put Arms iuto their hands to their own ruine.

CHAP.

CHAP. IV.

Of the Educated.

THE Educator cannot perform his Duty, unleſs he know the aime and ſcope of his employment, *i. e.* unleſs he conſider diligently, what a one the *Educated* ought to be framed by him.

1. FIRST then we ſuppoſe, that *no man cometh into this World either to be idle, or follow and enjoy only his own pleaſure and humour*; but to be ſerviceable to his *Maker*: who (acting as a rationall agent) maketh nothing for *our*, but *him*, ſelf; and out of his infinite favour to us, is pleaſed to honour us ſo much, as both that ſome way we may do him ſervice, and thereby alſo in the higheſt manner advantage our ſelves, by advancing his Kingdome and intereſt, *i. e.* by *doing good* (for God is the univerſal good) both to our ſelves and others. There is no exception even of the greateſt Prince from that general burden laid upon us by God himſelf: *In ſudore vultus tui veſceris pane tuo, i. e.* Every man is to have ſome *laborious employment*, either of body or mind, which is to be his *calling*, and of which he is to render a ſtrict and ſevere *account*. Solomons Princeſs eats not the bread of Idlenes. S. Paul laboured. Our Lords whole life was divided in *labores* and *dolores*. The greateſt Prince is obliged to the greateſt obſervance; and ſome have accounted themſelves but as the General Miniſters or Stewards of their Subjects. The *High Prieſt*

Prieſts among the *Jews* had, and the *Grand Seignior* at this time hath, a trade, at which (as I am informed) he is to labour every day; which is for no other intent but to mind him of this general obligation. And good reaſon this is; for there cannot be imagined ſuch a difference amongſt men, all of the ſame kind, made all of one maſs, having the ſame entrance into, and exit out of, this life; that ſome ſhould be born for *pleaſure* only, others for *labour*; ſome for *themſelves* only, others for the *ſuſtentation* of them in their Idlenes.

2. THE *greater means* and opportunities any one hath of glorifying God, the *greater Duty* and *obligation* lieth upon him. The reaſon is plain; it is God that beſtows all good things; who being no reſpecter of perſons, gives to every man to profit others. And the more he (as the Husband-man) *ſows*, the more he expects to *reap*; more from him that had *five Talents*, then from him that had but *two*.

3. WHATEVER a man enjoys, enabling him to glorify God, and to do good to himſelf, or others, is *a Talent*. As ſtrength, health, parts, &c. Alſo whatever gives him greater *Authority*, as riches, and honors, or reputation; the two foundations of *Nobility*; which rendring them eminent and conſpicuous above other men, ſets them alſo, at leaſt, as lights and examples to be followed by their Inferiors.

4. PERSONS *of quality*, therefore, beſides the obligation of private men, have others alſo particular and peculiar to their condition. First,

First, *as rich men*, they are to make all the advantage they can for bettering themselves and others by their *riches*. They are Gods *Stewards* after they have taken what is necessary or convenient to themselves, and families, (the better to perform such duties) *not for luxury*, delicious fare, or fatting themselves, as beasts are for the day of slaughter; *nor for accumulating wealth*, the rust whereof will corrode their consciences, as fire would their flesh: *nor for furnishing their vain pleasures*, or extravagant desires. But *for providing for the poor*, (the immediate and particular care and charge of Almighty God) many of whom he hath left in worse condition then the Beasts and Fowls, were they not preferred to these *Treasurers*; but *for public and magnificent works*, which exceed the ability of meaner persons. Besides, that Charity and Generosity are ingenious to invent many waies of assisting others.

SECONDLY, As *Masters of numerous Families*, they are to provide for their several relations, Wife, Children, Servants, Neighbors, And not only *temporal*, but also, *spiritual* supplies. Every *Family* being a little *Church*; and every *Master* of a Family a *Magistrate* within his own walls; to govern, advise, direct, reward and punish those under his charge.

THIRDLY, As *Members of a noble stock*, they are to advise, assist and benefit also their brethren and kindred, to whom they have a more particular relation then to the rest of Mankind. They are also to correspond unto, and in themselves (as in a burning-glass) concenter the characters of their worthy *Predecessors*; and, com-

communicate them, as well as their wealth, down also with advantage to their *Descendants*. And let them remember that it is not less praise-worthy to *deserve* to be a Prince, then to *be* one.

4. As the *most considerable members of a Common-wealth*, they are engaged in more peculiar Duties towards the *Prince*, and his subordinate Magistrates; *to know* and obey the Laws, and assist toward the observation of them by others. Besides this, *to fit* themselves for such employments as they may probably be call'd unto. Whether *to be*

Courtiers, and domestick Servants to the Prince.
Magistrates in Peace, *Commanders* in War.
Counsellers of, or *Officers* under, the Prince.
Employed in forreign Parts, as *Agents*, *Ambassadors*, &c.
Or in the Church, as *Clergy-men*, Secular or Religious, active or contemplative. *Nec sit quisque debet esse otiosus, ut in eodem otio utilitatem non cogitet proximi; nec sic actuosus, ut contemplationem non requirat Dei.* Aug. de C. D.

5. THESE, and such like, are the *Callings* and *employments* of *Gentlemen*; who, as you see, ought not to overvalue or think themselves better, because of their wealth or honour; but to have greater obligations. And as they may justly expect greater rewards, because of greater temptations, so are they to fear greater punishments, because of greater opportunities of doing good, and because every fault is more conspicuous and dangerous in them then in inferiors. But besides they must not forget themselves also to be *private Persons*: But let their public busines be what it will, they will, and

and must have some time to themselves also to bestow on their particular Inclinations. Whereof, first, that is best spent, which is employed upon *Almighty God*. And by the way, let them take notice, 1. That they ought not to undertake any employment, which will not allow them every day a competent time for their *Devotions*. 2. Next, that is best employed which is set upon *ingenious studies*; especially such as are beneficial and advantageous to the Public; or such as poorer persons are not able to support. Such are the *History* of his own or other Countreys, search of *Antiquity*, and *Languages*, *Natural History*, and experiments; *Medicine*; forreign *Laws*; *Mathematicks*, *Astronomical* observations; *Mechanicks*, and the like; It being a noble study to observe, how God governs *natural*, as well as *free*, Agents. Thus is *Solomon* praised for his knowledg in Plants; *Moses* for being versed in all the learning of the Egyptians; *Daniel* was chief of the Magicians; *Abraham* a great Astronomer; *David* and *Job* eminent Philosophers; *Avicen*, *Averroes*, and *Almansor* were all Princes; *Rodulphus* the Emperor gave his mind to Jewelling; *Gratianus* to making of Arms. But heed must be taken least those be made the *principal*, which should only be *accessories* and divertisements.

6. Now to all these the *Educators* care cannot extend, nor is it expected it should. But this he ought to do: First, to lay in his charge the foundation of Religion and virtue. 2. To improve his natural parts as much as he shall be able. 3. To ground him so far in such general knowledges, as may be serviceable or useful unto him, till he be able in some measure to proceed in them by

by his own Industry, and by them be also fitted for the other. 4. And lastly to assist him in such particular Arts or Faculties as he seems most fit for, inclined untō, or likely to follow. But these not all at once, but as his judgments and parts are prepared to receive them: that being not superficially or slightly *painted* or *tincted*, but thorowly *furnish'd* to all good employments, he may have both ability and delight to pursue *by himself* the same *routte*; and in his private studies *build up* that knowledg and wisdome, whose *foundation* was laid by his Teachers. Which is the end of the Educators pains, and will perhaps take up more of the Young-mans age, then is usually allowed by Parents to that purpose. And perhaps it will not be amiss here to advertise, that Governors be not too soon cast of. *Augustus Cæsar* kept *Posidonius* his instructor with him till his old age; and when he then desired of the Emperor to be dismissed into his own Countrey, where he might dye in quiet out of the tracas and noise of the World; *Cæsar* desired before his departure, to receive some good rules from him for better governing himself; the Philosopher answered, that when he perceived himself angry, he should, before he undertook any business, repeat over the Alphabet; *Augustus* considering his prescription, replyed, that he perceived he had still need of him, and perhaps as much as when he was first under his care; so refused to dismiss him, but gave him an appartment in the Palace, better, and nearer to himself, increased his revenues, and kept him with him as long as he lived.

CHAP.

CHAP. V.

General Directions to the Educator.

1. THE *Educator* having thus his *end* proposed, and his *matter* (the Educated) delivered into his hands, let him consider how to work this matter to that end. And first he should endeavour thorowly to understand what parts and *capacity*, as also what *dispositions* and inclinations, his charge hath; *i.e* how apt to, or averse from, this end. Next, how to frame and order these dispositions; which to *correct*, which *restrain*, which *encourage*. For many times an unskilful Gardiner spends much vain labour to gather out the roots of *Summer-weeds*, which would perish in the *digging*.

2. MUCH doth it concern the Educator to *carry himself discreetly*. For young Men observe diligently, and censure severely (when amongst their Camerades) and their Governors in the first place. His first care must be to steer evenly between *mildness* and *severity*. Yet making use of more or less of each, according to the disposition of his charge, and the present occasion. It requires great judgment to join sweetnes and efficaciousnes in his commands: not to advance into *harshnes* and *morosity* on the one side; nor degenerate into *softnes* and *laschenes* on the other. *Harshnes* is discovered in these and the like particulars. In *enjoyning* things in themselves too difficult, unfeasible, unsupportable, or too hard for that person; or *commanding* obscurely,

or equivocally, as if he were seeking an occasion to chide; or *enjoyning* them too imperiously and not shewing the reason of his commands; in *not directing* him how to do them; in *unseasonable urging*, and exacting them either in regard of the time, or the ability, or disposition of his charge; In *pressing* all things great and small with the same vigour and importancy, or because it is his command; in *rejecting* all reasons to the contrary, as excuses; and not *hearing* his charge speak for himself; In *shewing* himself jealous and suspicious, or to have an ill opinion of his charge, or giving occasion to suspect him morose, unsatisfiable: or that all his actions and speeches, tho dubious, are interpreted in the worst sense; In *exaggerating* all mistakes and errours into sins and crimes; In *denying* all or most of his desires tho the things be reasonable, or unprejudiciable; In *unseasonable*, nimious, opprobrious chiding, and such like.

3. REMISSNES on the contrary shews it self in these things. *If he take* notice only of great and scandalous, not smaller or secreter, faults; *If what is well enjoyned*, either because of the Educated's unwillingnes, or others intercessions, be not, as it ought, exacted; but either omitted, or changed into an easier; *If he judg* faults, because ordinarily committed, or his charge is inclined to them, lesser then indeed they are; *If he think* them incorrigible, and so go not about to rectify them; *If indeed he resent* them as faults, but chideth or correcteth not so much, as is sufficient to amendment; *If*, when he hath shewed him his faults, and that he is displeased with them, *he leave* the amendment to the young Man;

Man; *If*, to pleaſe others, as the Parents, kindred, companions of his charge, *he yield to* a greater indulgence then he ought; Or, *if* out of timidity and fear of offending his charge, he *neglect his duty.*

4. Now to avoid both theſe rocks, either of which is fatal; let the Governor be *reſolute* to obtain his *end*, but *ſweet* and *mild* in preſcribing and exacting the *means*. To be ſure not to let any vice paſs unreprehended, and according to the nature or danger of it, to be more or leſs eager, but for things *indifferent*, indecencies, fancies, little humors (which are neither vicious, nor ſcandalous) to bear with them, till their turn come to be weeded out. Endeavour to beget in your charge a *perſwaſion*, that you reprehend or correct, *not out* of your own intereſt, pleaſure, or paſſion; *but out of* a true, internal, ſincere affection; which, if you really bear ſuch towards him, will not be difficult. And if you can thus far advance, you may go a ſtep farther; *i. e.* breed in him an affection toward you (for love begets love) and then the great difficulty of your work is paſt: in this alſo the Parents muſt aſſiſt. This muſt be increaſed by ſhewing your ſelf at all times *concerned in his intereſts*; *openly* taking part in, and juſtifying, his quarrels, tho *privately* you reprehend him ſeverely, (for thus he ſees you are careful of his reputation;) by your diligent care and attendance on him when *ſick*; and many other occaſions will be ſuggeſted of honeſtly inſinuating into his affections. But take heed you *flatter* him not, nor *praiſe* him too much, yea tho he deſerve very well; for many times immoderate praiſe makes him proud and inſolent; ma-

ny times also lasch and negligent, thinking he hath got applause enough, and needs no more endeavour; but, as if he had already hit *the mark*, *unbends* and throws away, his *bow*. Indeed the moderate suffering of praise, is as great a tryal of wisdome and prudence, as the cupel is of silver.

5. STRIVE also to *enamour* him of what you would teach him. For to him that doth *willingly* what he must of *necessity*, the proficiency is certain. To be a good and virtuous man, consists almost solely in the will: *Quid tibi opus est ut sis bonus? velle.* Sen. ep. 80. He that desires to be so, wants little of being so. And this is done by recommending your commands and instructions with the *reason* of them; for when the *judgment* is convinced, the *Will* surrenders of her self. I cannot deny but this is contrary to the practise of too many of our great *Schools*, where Children learn only, because it is *minus malum*; tho painful and troublesome, yet not so much altogether as perpetual chastisement. Many have doubted whether Children of Persons of quality should at all be beaten; pretending it is slavish, and, if in another age, injurious; that he, who will not reform with chiding, will be also obstinate against beating. Tho there is no justifying those Masters, who think every thing lawful against that unresisting age; who being overburdened with numbers, make *cruelty* pass for *diligence*, and supply their want of *care* with plenty of the *rod*: as if they, who are committed to their charge, are abandoned to their *passion*; or as if reason were not to be used to those who are not yet Masters of it: Yet *corporal chastisement* is necessary, even for great Mens Children also, especially

cially for such stubborn dispositions, as care not for *shame*, but are afraid of *pain*. But not this till last of all. For the Educator is to try all means before he comes to that; Exhorting, examples, employments, praise and shame, promising, threatning, rewards alwaies before punishments. Divers *laudable crafts* also, and deceits are to be practised; as to commend him sometimes more then he deserves, or for what he hath not, but you feign *to believe* he hath, done. *To let him know* that you pass-by many failings in compassion to his age: *to seem* not to believe the evil related of him, but to nourish a better opinion; *to put his faults* upon another, and exaggerate them in his presence; *to declare* the punishment deserved or inflicted; *to watch* over him so as to hinder the acting of his evil intention, without taking notice of it. It was also the custome to punish the young Prince's Favorite for the Prince. If these suffice not, try *smart chiding*; wherein take heed of *unbeseeming* words, which a noble nature many times resents long after, but all are apt to imitate towards others. Beware also of too importunate, or *unseasonable reprehensions*; as *either* when the offender is in passion, *or* in public, *or* your self in passion; tho it be not amiss sometimes to seem so. Neither be *alwaies* chiding, for that breeds insensibility and carelesnes, and authorizeth his fault by your own. *Nescio quomodo hoc ipsum, quod concupiscitur, jucundius fit cum vetatur, & contumax est animus (maxime puerorum) & in contrarium atque arduum nitens. Indiscreet reprehension* is many times recommendation of the vice. Let *corporal punishments* be the last refuge, and when the rest, tried, are found insufficient; for what is done willingly is best done. Horses

and Beasts are subdued by the *rod*; but man hath a *free-will*, which (if possible) is to be gained by *reason*. What we do for fear of punishment we really detest; and, were we left to our selves, would not do it. Yet by accustoming to do it, tho for fear, the bugbear, that caused our hatred, is driven away; and by little and little we acquire an habit of, and by degrees a love to, it.

6. TAKE all faults, vices especially, *at the beginning*, by preventing as much as you can all occasions and opportunites of ill-doing; as let him not frequent *suspected places*, not be abroad, but with a friend, nor be late from his lodging, and the like. For tho he do at such time nothing blame-worthy; yet that *irregularity* indulged will breed *inconveniencies* first, and *faultiness* afterwards. *Plato* having chid a young man for a slight fault, and he replying 'twas no great matter, answered but the *custome* of it is. Tho he cannot amend all at once, yet he must not *settle* in any one. Many times also we see a word cast in by chance, or in merriment, to have greater force then a formal admonition. *Quinctilian*, if any of his young Scholars committed a fault, especially too bold and venturous, would tell him, that for the present he disliked it not, but for the future he would not endure it: so he both *indulged* their *wit*, and *corrected* their *errours*. *agre enim reprehendas quæ sinis consuescere.*

ESPECIALLY beware of all *obscene discourse*, and those *equivocal* phrases, which the wicked invent to express their lust (*ingeniously* as they think) most *plausibly*, *i. e. dangerously*. As likewise of all filthy *Songs*, and of *Libels*, wherein either the Magi-

Magistrate, or other person is taxed. Forbear also (chiefly if the Child be naturally timorous) all *discourse of witches, Spirits, Fayries,* and the like; which intimidate the spirit, and fill the head with vain and frightful imaginations. Also all fond *Romances*, whether of Giants or Love. Those seem to have taken their original about the time of the Holy-War; when all Europe was upon the gog of fighting, to which they thought those fond stories were very conducing: but these from later times, when *Courtship* and *lust* were in greater account then *Arms* and *Valour*. But whatever they be, being but *Castles in the Aire*, it matters not whether they are built for *Palaces* or *Prisons*: they have both a bad effect: For they impress upon Children, and (which is almost the same) upon Women, and weak silly men also, *false notions*. They are to the mind what a *Fever* is to the body, filling the Soul with preternatural, irregular conceits, and hindering the *true understanding* and *real notion* of things as they are in the World, which *true histories* set forth. They represent actions by a false glass, as in the idle imaginations of silly and loose people. If wandring and insignificant fancies *in the brain*, (Romances in thought) be to troublesome to all well-minded people; to have such *in writing*, is certainly much worse. What a madness is it to increase these by suggesting *more* non-sense? by *printing* our follies, and *publishing* our rêveries? They shew us *lust* instead of *love*, *false honour* and valour instead of *true*; the *World in imagination* for *that in reality*, agreeable dotages, pleasant means to render men fools. The most dangerous of all *Romances*, are those, which are dressed up with all the artifice of good words, habits, action,

action, &c. on purpose to withdraw the So[ul] from seriousnes and virtue, to vanity and [tri]thines: *Comedies*, I mean, which who wi[th] delight frequenteth, returns with the passion[s] and humors there *represented*, shall I say? o[r] *recommended*. The design of them is sensual de[-] light and pleasure (to say no worse) which [a] good serious man looks upon as his greatest ene[-] my: *Nemo ad voluptatem venit sine affectu; nem[o] affectum sine casibus suis patitur. Ubi voluptas in[-] studium, per quod sc. voluptas sapit.* Tert. de Spect. Upon the same reason I would dissuade all con[-] versation with *Fools*. *Augustus* called Dwarfs and Naturals *monstra mali ominis, & naturæ ludibria*, as also with *Jesters*, *Buffons*, and all such as accu[-] stome to, and study to procure, *laughter*. A dange[-] rous and pestilent sort of pleasure, that renders the mind's indulging it, like to his that causeth it, light, foolish, vain, and contrary to that seriousnes and thinkingnes requisite to prudence and gallan[-] try of spirit. When this passion is over, reflect upon what caused it, and the manner of it, and you shall scarce find any action whereof you will be more really ashamed, as of that which Nature hath not suffer'd to be acted without uncomely motions of the mouth and countenance. *E im[-] possibile* (saith Danti p. 53.) *che sia pace o verita nella republica, so colui che governa e amico de buffonerie, & bugie*. And as it is in a common-wealth, so in a family, and in all conversation.

7. LET him do every thing for a *good end*, and the *best way*. First, direct his *intentions* aright; and by that means his *actions* become *virtues*; and (which is more) there will be insensibly im[-] planted the very essence of Religion. To *carry himself*

himself decently, tell him, not *that* the people will think better of him, *that* he shall be more accepted in conversation; but tell him, *that* he ought to carry himself as the noblest and worthiest of Gods creatures. *To study and be diligent*; *not that* thereby he may arrive to honors here, and be acceptable to great persons, *but to* do God his Creator the more service. To be plausible, not for bringing about little secular designes, but to advance virtue and the glory of God by *his* reputation. To be civil and affable, not to purchase the love of men, but for real charity: and the like. To do his actions the *best way* will breed a laudable *ambition* in him to excel in that which is good. And since in every age the same *faculties* are employ'd, only the *objects* changed; and the *actions* of those faculties not many; it must needs be, that our whole life is but *reacting* the same thing frequently over upon divers subjects and occasions. As the Fool personates the same humour, tho in divers Comedies; and tho sometimes *Lance*, *Jodelet*, or *Scaramuccio*, yet 'tis all but the same *Buffoon*. In *infancy* little quarrels with their brethren, peevishnesses, wilfulnesses, &c are afterwards angers, hatreds, envies, prides, jealousies; and a sensiblenes in *Youth* for a gig or a suggar-plum, is the same afterwards for honour or interest. And he is not the only wise man who discourseth of, or acteth, *great and high matters*; but he who speaks or doth, whatever it be, great or small, *pertinently*, and according to the nature of the subject. Therefore let your charge, even in his youth, frequently *reflect* upon his own and others actions, and *censure* them freely; that himself may be engaged to know to do better when the like

like occasion recurs. 'Tis *generosity* not to admire every thing he hears or sees (which some miscall civility) but to use his judgment; to *discommend* as well as *praise*; nor to acquiesce in every answer, but to seek for solid reason, and, according to his capacity, *satisfaction*. Let him also in *his sports* be prompt, diligent, active, subtil, free, not dishoneſt; and where there is any *engagement for victory*, earneſt, contriving, watching advantages, yet not quarrelſome; endeavouring to overcome, yet patient if vanquished: and theſe qualities will he alſo afterward put on in more ſerious matters; for if hunting be a *præludium* to War, Childrens ſports are to to all other actions of their life.

8. IT is alſo neceſſary that the Educator have the *diſpoſing of the ſervants*; or at leaſt that the Child have none but virtuous and diſcreet perſons to ſerve and wait upon him, eſpecially in his *Chamber*: whoſe diſcourſe at his riſing and going to bed have great influence upon him many times, either to *confirm* or *deface* ſuch notions, as have bin infuſed into him the day before. Great care alſo muſt be had of recommending him to good *Companions*, and rather thoſe that are ſomewhat above him in years, of a good reputation, and ſuch as you will be content he may imitate. If you come into a ſtrange place, you may diſcover *evil company*; *if they be* extraordinarily officious without any reaſon; *if they* applaud whatever the young man ſaith, or doth; *if they* offer their ſervice and aſſiſtance to all purpoſes; *if they* adviſe againſt the Governor, or to liberty, libertiniſme, or idleneſs; *if they* railly, droll, and ſpeak evil of others, eſpeci-

eſpecially of virtuous men, or ſuch as the young man is recommended to; *if they* endeavour to draw him to unknown, obſcure, or ſuſpected places, or bring him into much company. Beware of ſuch men, and get your charge out of their hands as ſoon as you can.

9. I have often thought it a great ſhame to ſee *Beaſts*, as horſes and Dogs, *taught with ſo much care* and induſtry, their natural vices corrected, and their diſpoſitions reformed, by almoſt certain rules fitted out of obſervation, to every humour and imperfection: Yet many men to return not only not *bettered*, but much *deteriorated* from their *Governors*; till I conſidered, that beſides the ignorance, negligence, and inſufficiency of the *Educators*, or their undertaking to bring up too many, and all by the ſame way; there was alſo required on the part of the *Educated*, the *generous concurrence* of his own free deſire and endeavour to do well. That ſome alſo have ſuch natural imperfections and *perverſe diſpoſitions*, as if not taken at the firſt moment, as it were, the *primo-prime acts*, and preſerved with infinite care and induſtry from temptation, are difficultly reformed and ſtraightned. *Nero* was not rectified by *Seneca* and *Burrhus*, tho it is probable, had he been a private perſon, and ſo long under their care till he had got an habit, and imbibed thoſe inſtructions they gave, he might have proved a vertuous perſon. But the *Tree* returned to his native *crookedness* before it had time to *grow ſtraight*. *Cicero's* Son to the *ſtupidity* of his nature, added *Drunkenness* and good fellowship; and no wonder if from *Athens* and *Cratippus*, he returned as he went to them.

M. Au-

M. Aurelius provided 14 of the most approved Masters of the whole Empire (the learned *Julius Pollux* being one) to educate his Son *Commodus*; and within a while cashiered five of them, because he had observed some *levities* in their carriage. Yet could not the other nine rectify the froward and barbarous humour, perhaps suck'd from, and encouraged afterward, by his Mother, at the time of his conception in love with a Gladiator. *Caracalla* was nursed by a *Christian* (Tert. ad Scapulam) whose education had such force upon him, that for a long time he behaved himself so, as he gained the love of all men; *hujus puritia blanda, ingeniosa*, &c. saith Spartianus. But afterward the *natural humors*, which were not sufficiently by that short time of good education purged out, *fermented* again, and corrupted the whole mass. In such cases therefore, I advise the *Educator* to be *contented* to do his endeavour, and not easily *despond*; but if no betterment, to have *patience*; and without all passion, and with due respect to the person (careful not to fix any scandal or permanent infamy upon the family) *send him away*. He may be fit for somewhat else; as the Spanish Proverb saith, *that which will not make a pot, may make a cover*: or others may be more fitting for him, or more fortunate then your self. And so, as Physicians remove their incurable Patients far off into the countrey, free your self from him, that you may not be shamed by him, nor your self see his shame.

CHAP.

CHAP. VI.

Of the ordering the diſpoſition and Manners of the Educated.

THIS I begin withal, becauſe it is the *chiefeſt* and *foundation* of all the reſt. For if you can plant in him a *virtuous diſpoſition*, the reſt is eaſy, and follows as natural corollaries from thence. And this is ſuſtained upon two general baſes, *Conſcience* and *Honor*. Therefore,

1. LET the Educator in the very firſt place endeavour to plant in his charge a true *ſenſe of Religion*. I mean not that, which conſiſts in *Diſputing* for a party, or in *diſcourſe* only; but that in the *heart* and *affections*. That he may ſeriouſly remember and acknowledg his *Creator* betimes; and accuſtome himſelf to bear that *yoke*, which in time will grow *eaſy*, and at length *pleaſant*: and that he may not be aſhamed to *own* God Almighty for his *Maſter* in this adulterous and atheiſtical generation. Our Lord ſaid, that the good *Seed*, being *ſown* in the *ground* of an honeſt and tractable diſpoſition, cannot but bring forth in youth the *blade*, then the *eare*, and at laſt arrive at maturity. Regard not any *wicked Proverb*, or cenſures of early piety. But if *Religion* once take root in the ſpirit of a Child,

1. The *principal* is ſaved, ſhould it pleaſe God to call him betimes out of the World. 2. Neither can he in his whole life *miſcarry*. For this is founding him upon the *rock*, which withſtands all floods and tempeſts; *i. e.* it is a *principle*, univerſal, perfect, unfailable; upon which whoever builds, ſhall live uniformly, contentedly, and happily, both here and hereafter: A *principle*, which will bear him up in all eſtates, accidents, and actions; a *principle* he never need change, or forget. His *ſufferings* by it will be pleaſant, his *life* blameleſs, his *actions* prudent, his *words* diſcreet, his *thoughts* virtuous and regular, and in all things ſhall he live according to the *perfection* human nature is capable of. *Religion* preſcribes a *certain end*, the Glory of God, or doing as much good as he can to himſelf and others; which is an high and *noble aime*, and direction; and hinders all *lownes of ſpirit*, diſorder and confuſion in actions, and inconſtancy in reſolutions. For if any object be propoſed, he conſiders not ſo much what is *lawful* [or *expedient*, as what is *beſt* to be done. From want of ſuch a *ſcope* or mark it comes, that moſt men *ſhoot under*; employ their minds in little by-buſineſſes, unworthy their dignity, and not honorable if effected. Indeed our *underſtandings* are *fooliſh*, and *deſires irregular*; and to rectify them we have *Fathers* and *Governors*, whoſe wiſdome we make our guide; yet is not theirs comparable to that of our Lord ſet forth in the *Holy Scriptures*. Frequently therefore inculcate the greatneſs of *God* the *Creator* and *Governor* of all, and every particular, in this World; the *ſhortnes* of our *life*, and *certainty* of *judgment*; the great

great *reward* for the good, and ſevere *puniſhment* for the bad. Explain to him the myſteries of the *Lords Prayer*, the *Creed*, *Commandments*, his obligation in *Baptiſm*, and the doctrine of the *Sacraments* in due time. Accuſtom him often to *meditate*, and ſet before him the manner of the life, which our great Lord, the only Son of God, lived here on Earth; and the great *ſufferings* and *mortifications* he voluntarily choſe and underwent; that ſo he may not prefer in his thoughts any way before it. Frame alſo for him *Prayers* conformable to his age and condition, which may contain a *ſummary of his duty*. And take care that he ſay them every morning and evening upon his knees, not in bed; and as he advanceth, change them, leaſt they become a *meer form*. Let him alſo every night, at his going to bed, *recollect hiſtorically* what he hath done, and ſaid that day; and for what he hath done amiſs to be ſorry, and for what well done give thanks. Let him alſo frequently (ſuppoſe twice a day) *read* ſome part of the Scripture, and the *Hiſtorical* and *Sapiential* Books rather then the other, which are more difficultly underſtood. In the morning let him, as much as he can, *order* his actions and employments for the whole day; foreſeeing what temtations that day are likely to come upon him, and how he may beſt prepare againſt them.

2. Let him alſo be made to *know his own dignity*, the ſublime ends to which he was created, and the noble actions which are in his power. And this both as a Chriſtian and a Gentleman. For it is not good, that the la-

ter (as it too often doth) swallow up the former, and that secular Grandeur banish not the true greatnes: for intruth the Laws of the Gospel are greater and more sublime then what nature or human providence suggesteth. *Ad magna, imo ad maxima, nati sumus*, not as Beasts groveling on the Earth, obedient to their appetit, and labouring only for their belly. *Majus sum, & ad majora genitus, quam ut mancipium sim mei corporis.* Sen. Man hath a design higher then *Nature*, to be like to *Almighty God* and his *Holy Angels*; to *overcome himself*, *master his passions*, and *rule* over others, not by fear and violence, but by reason, justice, and choice. The *Arts* and *Sciences* he invents, the *Laws* and *Government* he *establisheth*, the *Cities* and *Fleets* he *buildeth*, argue him to be of a most noble extraction; and that a good man is worthy to be reverenced of his own self; in as much as he will do nothing misbeseeming so noble and eminent a nature. And especially let him be fortified, and well prepared to *entertain sufferings*, which is the great trial and cupel of gallant spirits, and without which he can never become perfect, *i. e.* his faculties can never be advanced to the height of their power. For in some sort *Suffering* is the one half of our life, as *doing* is the other. Suffering *in body*, sicknesses, pains, want of conveniences in diet, lodging, liberty, wearines, &c. In *good name*, obloquies, defamations, revilings, affronts, too much reputation, expectation, and the like. In his *mind*, ignorances of what he desires, or is fitting for him to know, discontents for loss, or miscarriage of Relations, and Friends, breaches of friendship, treacheries, ingratitudes, failings of his designs; insul-

insulting of enemies, &c. In *external things*, losses, poverty, with infinite more. I shall not name *spiritual afflictions*, because seldom incident to this age. Now for these and the like, let him be instructed how to render himself as *little*, as is possible, *obnoxious* to them, by not *setting his mind upon what is not in his power*; by *good considerations* proper to every sort, such as are furnished in many Books, particularly in *Petrarch*. But especially let him be practised and inured to suffer and bear so many as his age well permits, with *courage* and patience. However, he may arrive to the discretion *not to be disturb'd for trifles*, for the loss of a Horse, a Dog, or a Picture, or somewhat of smaller value. And if he can bear a *small burthen* in youth, doubt not but he will be able to carry *greater* still as he grows in age.

3. ENDEAVOUR to sow in him the seeds of *true honor*, to be afraid of *shame for misbehaviours*, and to value the good opinion of virtuous and worthy persons. The desire of honor is of so great force in all our actions, *that* the false and counterfeit of it is the great incentive and encouragement to all wickedness; *that* those men, who neglect and *despise Religion*, yet *pretend* altogether for *honor*; *that* the horridest and most dangerous designs never want persons to act them, if they can be perswaded to be honorable; *that* the pretended diminution of it is thought not sufficiently revenged with the loss of life; *that* for it so many *Battels* are fought, so many *friendships* broken, so many *Laws*, even of Religion despised, and *Conscience* and *Justice* trampled on. But these are from a *misapprehension*

and mistaking that to be honorable, which indeed is not so. But I would my *Educated* should esteem reputation only from *wise* and *virtuous persons*, which is the *attestation* of them, that know best, to his actions, and a public *recommendation* to employment. By this means he shall *list* himself under that *ensign*, and be *ranged* with that *party*, whereof *our Lord* himself is the Captain; and he will take *pleasure* in virtue and piety, when he sees his actions and waies conformed to the sentiments of the World of all gallant persons, both past and present. Nor shall he need to hunt after *applause* and *fame*; that will follow him fast enough, with those that are either indifferently, or well inclined. But he must expect *obloquy* from the contrary party, and many evil words, and much raillery will be spent upon him; *in vain*, if he have the courage to despise them. Being a *Gentleman* then, let him consider that he is *above* the tongues of evil men: That he is engaged to nobler and sublimer designs and actions then other persons; he must *steer by higher Stars*, and aime at somewhat more *Heroical*. *Other men* labour for a *fortune*, and are a long time before they can arrive at that height to which *he is born*, and wherein the virtues of his fore fathers have placed him: he is already, because of his wealth, secured from necessity and want of what may be convenient or useful for his studies; *from necessity*, too often the mother of low and abject thoughts, with which a *poor man* first combats before he can conquer any advantage of employment. Besides, by his *Family* he is already placed upon the *Theater*, where all his actions shall be observed and praised, even more then they

they deserve; all mens eyes are upon him expecting somewhat extraordinary from him; and so he needs not some eminent action to introduce him into the good opinion of the World. Let him therefore aim at somewhat above, not only *ordinary persons*, but *his own condition* also; least he fall equal to those below him; for he cannot in *practise* reach the height his *imagination* designs. *Altius ibunt qui ad summa nituntur.* Let him say continually with himself, *for what came I into the World?* Why hath God given me such riches, such parents, such respect amongst men, but to do more good? Surely I have received five talents, a greater increase and return is expected from me. *Magnam fortunam magnus animus decet.*

4. THIS *greatnes of spirit* consists principally in these *virtues*; (omitting most of those, which *Erasmus* in his Enchiridion *Militis Christiani*, recommends very effectually, but are common to all Christians as well as to a Cavalier) I will only recite such as are more *noble*, *heroical*, and *honorable*; and leave the pressing of them to the industry of the Educator.

HIS Title of *Gentleman* suggests to him the virtue of *humility*, *courtesy*, and *affability*; easy of access, and passing by neglects and offences, especially from inferiors. *Pardoning* also *injuries*, as being superior to them; and not provocable to injure another. *Generosum apud animum cito moritur iracundia.* He *despiseth* no man for his fortune or misery; and is *not afraid* to own those who are unjustly oppressed; for such, ordinarily, are men of parts, and if of virtue and integrity

tegrity, they commonly rise again. He is *not proud*, no not when commended, nor doth any thing render him insolent or haughty above other persons. Nor doth he strive to make himself known to be a Gentleman *by huffing*, swelling, strutting, or domineering over *inferiors*; nor *by disobedience*, and restines towards *Superiors*; much less *by hectoring* and quarrelling. So neither *by* his clothes and peruque: nor stands he upon his *family*, *name*, *wealth*, *honor* of his *kindred* or *Ancestors*; but strives to equal himself with those that *began their reputation*, in civility, industry, gentlenes and descretion. *By obedience* to Laws; submission to Governors; not content to do barely what is enjoined, or to make *Law* the *adequate rule* of his actions, he forbears more then the law forbids, and doth more then it commands: he *scorns* to *take advantage of his quality* to exemt him from such duties, exercises, and rules, as meaner persons are obliged unto.

He doth nothing for *fear of punishment*; nor leaves he a good action because of the *danger*, *obloquy*, or the like. *Courage* is the proper virtue of great spirits. Wherefore he defieth all *little crafts* and subtilties in negotiations, and thinks to master his designs by *reason*, and *magnanimity*, rather then *finesse* and *devices*. He is also, as much as is possible, *equal* and *alike*; in his conversation, calme, peaceable; and the same in private as in public. He bears also *adversity* cheerfully: when deservedly chid or corrected, is patient; is open, and free, not dissembling or hiding himself behind little nets, or fig-leaves. *Invalidum omne natura querulum est.*

He

He ſcorns to tell a lie. *Taſſo* ſaid, that other vices were like *clip'd* or *light*, but lying like *counterfeit* and *falſe*, mony; which an honeſt man ought not to *pay*, tho himſelf *received* it. Nor is he afraid to *confeſs his faults*, becauſe he committeth them unwillingly; nor aſhamed to *diſcover his ignorance*, for he hath a deſire to learn.

HE is alſo *laborious*, *abſtinent*, *and willingly undertakes difficult* and *painful employments*: he had rather be in a *Camp* then in a *Bed-chamber*, and is afraid of nothing more then the *dead Sea* of ſloth and pleaſure. *Difficulties*, he knows, *bake* and concoct the mind, *laxines effeminates* and looſneth it. Nor doth he deſpond upon every ill ſucceſs. *Magnæ indolis ſpecimen ſperare ſemper.*

HE is *ready to do good to all*; *give* rather then *receive*; is bountiful, values not great favours done by himſelf, ſo much as ſmall ones received. Is not ungrateful to others; but himſelf deſires no recompence and is content, tho unworthily uſed. *Bona facere & mala pati regium eſt.* He thinks it much below him to hate any one.

IN ſum, he is *bold* without *raſhnes*; *affable* without *flattery*; *prudent* without *cunning*; *ſecret* without *diſſimulation*; *devout* without *hypocriſy*. He is conſtant, not opiniatre; liberal, not prodigal; gentle, not ſoft; open, not foolish; frugal, not covetous. He *fears* nothing, he *deſpiſeth* nothing, he *admires* nothing.

5. To

5. To beget in him these and all other virtues, set before him *good examples*; if of his own *family*, *ancestors*, and *kindred*, 'tis the better: also are those of his own *Country*, *condition*, *time*, *age*, *acquaintance*, and *present*, rather then *ancient* and *absent*. No prince (except of a very base alloy, as *Nero* and *Commodus*) if he hear of a *good Musician* or Comedian, desires to be like him; but if he knows of the *noble acts* of his equal, he wishes his own were such. Acquaint him also with the stories of *good* and *virtuous*, rather then *great-fam'd*, men; for this many times fills his head with vain and fruitless imaginations. And here I cannot but recommend to all persons the *reading of lives*, of modern rather then ancient persons: which are not the worse (if drawn truly) because somewhat handsomer then the Original. As *Monsieur Peiresk*, and *Monsieur de Renty*, *Alessandro Luzzaga*, &c *Coglione*, *Giacomo Medices*, Marquis of *Pescara*, *Pibrac*, *Giac. Foscarini*, &c. Sir *Tho. More*, proposed to himself *Jo. Picus Mirandula*, whose life and some of his Works he translated into English. *Carolus Calvus* caused a *Manual* to be made for his instruction in his daily duty, out of the lives of famous persons; and that excellent book of *M. Aurelius*, seems to be no other, then such Memorials as he so collected for the governing himself and Empire. *Examples* also of *evil men*, of discreetly represented, are as useful (if not more) then others; for wise men learn more by fools, then fools by wise men. The *thorns* also, which are *dug* out of his own *ground* by admonition or correction, must serve to make *a fence* for the future: and he must be *manured* with the *weeds* pluck'd up in his own *Garden*. All the faults, both of himself,

ſelf, and other men, being uſeful to preſerve him from the like.

6. LET him alſo know the great advantage of *Innocency* above *Repentance*. He that keeps himſelf from great ſins, is as one that hath a *proſperous voiage*; he that repents as he that *ſaves himſelf upon a plank*. Conſider what the good Father ſaid to the frugal Son; *All that I have is thine*. And what S. John of thoſe who continue *Virgins*, i. e. *Innocent*; *that they have a new and peculiar ſong, that they* (as immediate attendants) *follow the Lamb whitherſoever he goeth*. And *that they are the firſt fruits* (moſt holy) *unto God and our Lord*. How happy is he that never goes out of his way! With a reaſonable conſtant pace he muſt needs advance much further then other perſons. Eſpecially fortify him againſt the three great ruins of youth, *Luxury*, *debauchery*, and *Gaming*; and all other faults, which tho in themſelves *leſſer*, yet his peculiar inclination may render them as *dangerous as* the other. But if his *garment* cannot be kept alwaies *clean*; yet have a care it may be with all poſſible ſpeed *waſhed*; and let all endeavour be uſed to preſerve him from *habitual and cuſtomary* ſins; for rather then permit theſe, you ought to render him up to his Parents, who perhaps may find a cure you know not. *Dionyſius* ('tis better to uſe a foreign example for that, which is too common amongſt us) having in his youth indulged himſelf the liberty of *debauchery*, and finding too late the inconvenience, and endeavouring to oblige himſelf to the ſtrict rules of temperance; was anſwerd, tho perhaps untruly, that he could not ſafely do it; if he relinquished his

his drinking he would fall into a consumtion; so in his own defence he was forced to continue in his sottishnes. So true is that of our Lord, *He that committeth sin is a servant of sin*, and especially in this sin of *Drunkennes*, while that *extraneous preternatural fire* quenching the *true*, *native*, *genuine* heat of the body, requireth still to be nourished by its equal or stronger.

7. THE great spring and origine of *lust* is *Idlenes*; and if *drinking* increase the *fire*, *lust* take away the *fewel*, both shorten the life. Ply him therefore with continual labour and study, that the *Temter* may find no bait to cover his poyson. This is the remedy against that fire, which consumeth so many noble Persons, Families and Nations; an enemy not to be *contended* with, but *avoided*. After you have detained from him all *Romances*, lascivious Books, Pictures and discourses, and yet prevail not, *bodily labour* interchanged with study must be prescribed: and if this remedy not, *change places*, and suggest new objects continually. A worthy *Prince* of late times, being, by a servant of his, temted to this sin, shewing him all things prepared for the purpose; the *Prince* opened the door of the room, and commanded the officious Ruffian to give him place and secrecy: which he had no sooner done, but the *Prince* shut the door upon him, and forbad him ever to come again into his presence. And truly this *Temptation* is the exact, and almost *adequate*, *trial* of a brave and heroical spirit. He that is not carried away with every beauty, nor too much with any one, that is deaf to pleasure, and those enticements which

which ſo few can avoid, hath a *noble* Soul and *well rounded* virtue. But if neither ſenſe of *honor*, which this ſin wounds more then any other, (*ſhame* alwaies accompanying thoſe unlawful, as *bluſhing* doth the lawful, actions) nor ſenſe of the grievouſnes of the ſin, nor the *expenſiveness*, nor *ſpoiling* his parts, nor *danger* to his perſon, nor the *fear of diſeaſes*, and shortnes of life, nor *conſcience* of his duty and virtue, nor *employment*, nor any other remedy will ſerve, 'tis beſt to *marry* him. This ſort of Love, ſaid *Taſſo*, is a vice, wherein the ſame *coin* is not *current* between *buyer* and *ſeller*; *the one* pays honor, conſcience, virtue as well as mony, *the other* but love at the very beſt. But betwixt man and wife there is *money* for *money*, *love* for *love*, and all other things equal. But I look not upon *Marriage* as a remedy only for fornication, except in ſuch young men, who before the time, are impetuouſly carried on to thoſe deſires; it is *much more honorable*, but ſeldom falls under the Educators cogniſance; if it do, he is rather to adviſe who is *unfit*, then who is *fit*, for a wife.

8. The inconveniences of *gaming*, are, 1. *acquaintance* with low, baſe, unworthy company. 2. *Learning* alſo from them ſordid and unmanly Arts, as ſharking, cheating, lying, equivocating, which is by ſuch counted overwitting their camerade. 3. *Loſs of time* and money. 4. Great *engagement of the paſſions*, which is the moſt effectual and ſpeedy means to obliterate any good thought, and introduce the ſuperiority of the beſtial part. 5. *Learning*, or at leſt patiently enduring, thoſe abominable ſwearings, curſings, blaſphemings, &c. 6. *Danger* from others mens *Paſſions*.

How many have bin murthered, more duelled, upon play-quarrels? *Monſieur Faret* obſerves, that only three ſorts of perſons follow the trade of gaming. 1. *Covetous*, who for love of mony care not what means they employ to obtain it; and find none eaſier and cheaper then this which requires no ſtock, no tools, no learning, and is readily taken up by any one that hath but little wit, and leſs conſcience. 2. *Lazy and effeminate* who not knowing how to ſpend their time better, can deviſe no divertiſement ſo proper as this laſch exerciſe. 3. *Deſperate*, who being by fortune, or their own wickednes, reduced to that extremity, that they live to day, as if they were to die to morrow, think they may obtain that ſubſiſtence by cheating or hazard, which they cannot hope reaſonably for by their induſtry: and not having any virtue, ability, or lawful emploiment to ſupply their debauchery, they betake themſelves to prey upon the weakneſſes and ignorance of better men then themſelves. Here then it is to be ſuppoſed, that *no Gentleman* deſires to advance his fortune by the detriment of an other; and that to avoid covetouſnes (the author of thoſe horrid miſchiefs in gaming) he ought to forbear *gaming*, as the trade and employment of neceſſitous, idle, diſſolute perſons: the *cheats* whereof are ſo infinite, that it is impoſſible a virtuous and ingenuous perſon ſhould learn, or avoid, them; and that it is a ſcience which will neither *credit* its *Profeſſor*, nor *quit the charge of the learning*. Yet if *not as a trade*, but with due caution practiſed, plays may be learned; ſuch eſpecially as are menaged by *skill*, and not fortune only; to acquaint him with numbring, and to quicken his fancy and memory. Beſides,

sides, *Musick*, *discourse*, and such other *divertisments* will not hold out long conversation with the same persons. But then let him not play for more money then the loss of it will be *insensible* to him; and if his play can bear its *own charge*, seek not to gain by it. And let him (as much as is possible) practise to be *unconcern'd* in the winning or losing; to play *calmly* without passion. To which if he can arrive, he hath been *serious* in his *play* to very good purpose. Let him also be *veracious*, and abominate a lie, or cheat, even in his play. And lastly, if a *by-stander*, let him beware of discovering the faults, either unskilfulnes, or deceit of the gamesters; else both parties will hate him.

CHAP.

CHAP. VII.

Of Frugality, or ordering his money and expences.

1. WEALTH i.e. *Money* being the great Instrument, *whereby* all things are performed in civil Societies; and therefore being equal to all other external commodities of our life; *whereby* also well laid out *friends* are gained in the *Court of Heaven*; it is necessary the *Educated* be taught the use and value of it betimes. It is reported of Sr *Thomas More's* Father, that, to the intent his Son might prove a good husband, and employ his time and intention wholly upon learning, he would never permit him to have any money, but when he wanted any thing to ask for it. *Quod adeo strictè observavit, ut nec ad reficiendos attritos calceos, nisi à patre peteret, pecuniam haberet.* And this *severity* Sir *Thomas More* afterwards mightily commended; *for by that means* (saith he) *I could not furnish any vice or pleasure, I could not lose my time in gaming, nor knew I what unthriftines or luxury were, nor could I employ my self in any thing but my studies.* Sir *Thomas More* was indeed one of a rare and extraordinary spirit, so observant of his Father, that the History saith he never offended him, nor was ever offended with any thing his Father said or did to him. And *when himself was Lord Chancellor of England, before he ascended his own Tribunal in Westminster-Hall, he went to the Kings-Bench-*

Court

Court (where his Father was Judge) to ask him bleſſing upon his knees: And I believe had his father indulged him the command of all his Eſtate, he would have done no otherwiſe then as without it So that whether is better to keep *all money* from Youth, or let him have *ſome ſmall proportion* (for any great part he muſt by no means be poſſeſs'd of) is a queſtion not to be decided by this example. I knew two Perſons of quality, great friends, who brought up their Sons together, and were of divers opinions and practiſes in this point. If we may judge by the event, he, who had the power of money, proved the better husband. But neither do I think this to be any more then one ſingle example; more, I am confident, have miſcarried on the other ſide. Methinks the beſt general rule (becauſe ſeveral diſpoſitions are to be handled ſeveral waies, which muſt be left to the diſcretion of an experienced *Educator*) is; That he be allowed *ſo much a Month* to be ſpent according to his own fancy, yet *over-looked*, not *ſtrictly watched* (except where there is reaſon to ſuſpect ſome ill menagement) by the *Governor*. Who is alſo to reſtrain him from debauchery, gaming, and all notorious acts of *Prodigality*: and on the contrary to provoke him to *compaſſionate* the neceſſitous, *be liberal* to ſuch as have any way ſerved him (nothing being ſo unbecoming a *Gentleman* as ingratitude) and ſuch like. But by no means let him have all his allowance in his own power; for that is to put the *bridle out of his mouth*, the means whereby the *Governor* muſt *coerce* him.

2. LET him, (at firſt with the direction of his Governor) *do as much of his own buſineſs* (I

mean buying, trucking, giving, receiving, paying, chusing, clothes, books, &c.) as he is capable: for hereby his mind is inured to a great piece of wisdom, [*Soli sapienti notum est, quanti res quæque taxanda sit.* Sen. ep. 82.] to *estimate, compare* one thing with another; to *judge* and *value*, not only things necessary for the present, but all others also. For the *grounds* and principles of judgment and discretion are the same, tho the *subjects*, whereupon they are exercised, are divers. Nor let him fear the silly opinion of such Persons, as think cheapning or chusing a derogation to their honor; or *buying for the just value a cheating of the seller.* I have seen the *greatest King* in Christendom refuse to buy what he conceived too dear, and to change the Shop where he thought himself not well used. Persons also of very good quality in *Italy* are not asham'd to go to a Shop, chuse, and bargain, *v. g.* for their clothes, and make the *Taylor* also cut them out of the whole piece before them. Whereas an ordinary Gentleman amongst us thinks himself *abused*, if *not cousened.* As if it were *noblenes* to expose and suffer themselves to be *overreached*, derided, and fooled by an impudent *Pedlar*, or flattering *Host*. Who, tho in our Nation they arrive, by the impudent folly of those, who know no nobler way of generosity then to be fooled by the meanest and unworthiest of all people, to buy the estates of such Prodigals, as degrade themselves first into a *familiarity*, then into an *equality*, at last into an *inferiority*, with them; yet in other Countreys, where men have and make use of the parts God hath given them, they are kept in that degree and rank which befits their Profession.

3. LET

3. LET him alwaies *buy with ready money*; which will both *keep him* in mediocrity of expences, within his bounds, *teach him* the value of money, and *acquire him* very great reputation both with Tradesmen and others. He buyeth *cheaper* and *better* commodities, and is not imposed upon with false bills and accounts. By this means also he may learn to live *under* his revenue; which whosoever doth not, can never keep himself out of debt. It is therefore dangerous to have to do with them that *keep books*, which are *authentick records*, tho *governed* many times *by careless* or *dishonest Boys*; except himself also keep another, and as diligently look to his accounts; and that frequently too, (old reckonings never turning to the profit of the debtor): and if after the manner of *Merchants*, under the notion of *Creditor* and *Debtor*, 'tis the easier and better. But if he keep his accounts severely, not only they with whom he deals, but his Servants also, will be more careful what reckonings they bring him.

4. YOUNG *Men* out of emulation have a great vanity of *desiring whatever they see their equals enjoy*; and this proves many times a dangerous and expensive *folly*: being accompanied most-what with a speedy loathing, or neglect of what they unreasonably long'd for. *Omnis stultitia laborat fastidio sui.* A young man need not be altogether cured of this distemper: if it can be regulated, excellent use may be made of it for his instruction in many knowledges, and gaining him much experience. But to *moderate the exorbitancy*, the best way is to make him an *example to others*; by putting him upon some par-

particular curiosity by himself, which may with reputation be opposed to those many vanities of his Camerades. And such a one also as need not perish with the using, as Globes, Maps, Pictures, Medals, Curiosities of Art and Nature, &c. And an excellent piece of instruction may be instilled into them by this means: as to know all Kings, Popes, Emperors, &c. by their Pictures, which is History; Geography by Maps; Anatomy, Plants, Antiquities, &c. by cuts.

4. NEITHER let the *Educator* be too morose or solicitous to keep him from *all vanity in clothes* or *expences*, lest he be discouraged. For few being willing to learn out of the School of *Experience*, and she being a *good* Mistris, if not the *sole* one, it is very fitting to make her a partner in our instruction. Only the *Educator* (that is, *reason*) must be the *chief Master*; and let his charge take out only such lessons under her, as his Guide shall think fit; that is, such as may convince the Younker of the vanity of those and the like desires. *Scriptum est enim* (saith *Rog. Bacon* very wisely) *qui non errat non invenit, qui non corrumpit non emendat, qui non tristatur non lætatur.*

CHAP.

CHAP. VIII.

Of the preservation of his Health.

BECAUSE it is very tedious, chargeable, and sometimes dangerous to repair for every small distemper to a *Physician*, it is very fitting the *Governor* should know to preserve his charge *in health*. For without that he is uncapable to undergo any employment; neither can he study, nor follow his exercises, when sick; but is troublesome to others, and unprofitable to himself.

1. In Youth *excess in eating and drinking* is very frequent; necessary therefore it is to *moderate* his *appetite*. For if the stomack be stretched beyond its true extent, it will require to be filled, but never well degest what it receives. Besides it is much better to *prevent* diseases by *temperance*, sobriety, chastity, and exercise (*τὰ προφυλακτικὰ τῶν ἰατρικῶν*) then *cure* them by *Physick*. *Qui enim se Medicis dederit, seipsum sibi eripit. Summa medicinarum ad sanitatem corporis & animæ abstinentia est.* He that lives abstemiously or but temperately, needs not study the *wholesomnes* of this meat, nor the *pleasantnes* of that sawce, the *moments* and punctilios of air, heat, cold, exercise, lodging, diet; nor is critical in cookery and vintnership; but takes thankfully what God gives him. Especially let all young men forbear wines and strong drinks, as well

well as ſpiced and hot meats; for they introduce a *preternatural* heat into the body, and at leaſt *hinder* and obſtruct, if not at length *extinguiſh* the *natural*.

2. BUT if *overtaken by exceſs* (as it is difficult alwaies to ſtand upon guard) the beſt remedy is *vomiting*, or *faſting* it out; neither go to-bed upon a full ſtomack, except by reaſon of drinking, it be neceſſary to remove him from company; that the World may not be witnes of his *brutality*, and that himſelf may be hindred from all *extravagancies*, and be aſhamed of it the next day. Let *Phyſick* be alwaies the *laſt* remedy, that Nature may not truſt to it.

3. IF through *melancholy, timorouſnes*, or *unmaniſh education* (for I ſee very few Women well educate Men; nor Men Women) your charge have *imaginations that he is alwaies ſick*; (if he only pretend ſo that he may avoid ſtudy and labour, 'tis another caſe) do not at firſt ſeem to diſcourage him, but rather bring him off his humor by *painful* and *harſh phyſick*, which is the cure alſo of thoſe melancholic perſons, whoſe ſicknes, tho they are frequently indiſpoſed, yet is not dangerous either for life or labour.

4. MUCH of *health* conſiſts in *exerciſes and recreations*; which muſt be regulated according to the Countrey, Seaſon, &c. but generally rather *violent* then *laſch*; ſuch, I mean, as may cauſe the body to *tranſpire* plentifully; and *exhale* thoſe black and fuliginous vapors, which are wont to oppreſs young men; that nature be not hindred in her *circulation*. Neither be afraid, tho he be

be weary and tired: for *wearines* is no *diſeaſe*, not doth *ſimple heat* without *putrefaction* cauſe a *Feaver*. Beſides *brisk exerciſe* will render him ſtrong, active, mettleſome; whereas *idlenes* contracts a *ſtagnation of humors*, *numnes* of the joints, and *dulnes* in the brain. Yet *violent exerciſes*, as running, leaping, wreſtling, are not ſo fit for thin, choleric, and weak bodies: rendring ſuch old and gowty before their time, as they did *Conſtans* the Emperor.

5. DANCING is a moderate exerciſe; ſo much whereof is to be learn'd as may give a good and *graceful* motion of the body. No Nation civil or barbarous, ancient or modern (except our late contradictive ſpirits) that expreſs not their joy and mirth by it, which makes it ſeem a *ſprout of the Law of Nature*. But the uſe, which is now frequently made of it, eſpecially ſince it is become a *difficult ſtudy*, and many years, beſides infinite practiſe, required to a reaſonable perfection in it, I cannot but utterly condemn: ſubſcribing to the *ſevere*, but *true*, cenſure of that moſt excellent modern Hiſtorian *Monſieur de Rhodez*. *There is nothing* (ſaith he) *which doth more diſſipate the powers of the ſpirit, nor more enervate the forces of the Soul, then the raviſhing harmony, the continual agitation of the body, and the charmes of Ladies converſation.* The great *triumph* of *ſenſuality* is ſuch meetings; where the *eare* is fed with *Muſick*, the *eyes* with *Beauties*, the *ſmell* with *Perfums*, the *taſt* with *Banquets*; whither none are invited or come, but *to pleaſe* or *be pleaſed*. Could their thoughts be then ſeen, in what a hurry and tumult ſhould we perceive them? what deſires, what

what fears, what impatienee, what luſt, what jealouſy, what envying, what diſpiſings! &c. *Card. Borromeus* in his book againſt Balls and Dances ſaith; that he, when a young man at the *Univerſity*, and his companions, with great importunity prevailed with one of their *Profeſſors*, a grave and prudent perſon, to go along with them to a *Ball*: who having obſerved the actions and circumſtances thereof, told them with great aſtonishment, that it was an *invention of the Devil* to deſtroy *Souls*, by corrupting the very being and eſſence of *Chriſtian* virtues. When a ſervant lighteth a torch, we give him ſtrict charge not to carry it amongſt flax, ſtraw, or the like. Why do not Parents forbid their Children to frequent thoſe places, where is more danger of kindling another manner of flame? to have the imagination ſwelled with the preſence of Beauties in their trim, and under a full ſail, when the blood is chafed, and the mind ſet upon pleaſure; is not drinking *cold water*, but *ſtrong poiſon* to one overheated.

6. IT will not be amiſs here to add, that divers *bodily diſeaſes*, *infirmities*, *and undecencies*, may by the *Educators* care be *regulated*, and either wholly or in good part, *amended*. For few there be, who have all the members of their body *equally* ſound and well-diſpoſed; the worſt is corrected by bringing ſpirits to that part with labour and exerciſe: as

Shooting in a long bow, for the breaſt and arms.
Bowling for the reins, ſtone, gravel, &c.
Walking for the ſtomack. *Riding* for the head: and the great *Druſus* having weak and ſmall thighs and legs ſtrengthened them by riding, eſpecially

especially after dinner: as did also his late Majesty.

Squinting and a dull sight, are amended by shooting.

Crookednes by swinging and hanging upon that arm.

Stammering by deliberate and slow speaking, and observing what words run most currently. So both Mr *Mede* and Mr *Oughtred* helped themselves.

Divers misaffections in the eies, by *Spectacles*.

Bashfulnes and blushing, by frequent *speaking in company*, &c.

One example I will propose to shew how much Art and exercise can amend nature. *Demosthenes* could not pronounce R. To help this he rowled little stones under his tongue. He cured his shortnes of breath by walking up an hill, and repeating sometimes verses without drawing breath. He strengthened his voice by declaiming nere the sea side when she roared. He composed his countenance by a large looking-glass. He corrected an unseemly motion he had in lifting up his shoulders, by speaking in a strait pulpit, and hanging a spear with the sharp point downwards. It was a great spirit, that with so many discouragements durst adventure upon such a profession; but greater to go through with it, even in despight of Nature.

CHAP. IX.

Of the divers passions, inclinations and dispositions of Man, and the ways to rectify and order them.

1. BUT that the *Educator* may clearly see his work, and have it, as it were, wholly in his view; I will dig a little deeper; and anatomize and lay open the *soul* with its *operations*. Perhaps not so *accurately* and punctually, yet as plainly, and for practice as *usefully*, as I can; regarding not the *curiosity* or philosophy, but the *necessity* and utility of the knowledge. For he that knows *quid homo potest*, will quickly perceive what his *charges* abilities are, and what his defects; and consequently what the remedies.

2. IN the *Soul* then are two sorts of powers, *Cognoscitive*, for knowledge. *Motive*, for action. *Knowledge* (omitting *apprehension* as not falling under our consideration) consists in *invention*, *memory*, and *judgment*, of which in their places.

Action is in the *Will* (of which we shall not speak) or *Affections*. And these are either *Concupiscible*: or *Irascible*, and both these are *Passions* or *Inclinations*.

Passions are *the natural motions of the Soul towards objects agreeable or disagreeable*. Or *the motions*,

motions, or effects, which objects pleasing or displeasing immediately cause in the Soul. i. e. what the Soul suffers from its objects immediately without deliberation. Tho some call *Passions* only the more *irregular* and *ungoverned* actions of the Soul.

Inclinations are *the frequenter, and customary working according to those passions.* And, if meerly according to natural suggestions, they are properly called *Inclinations*; but if they proceed to excess, and be not bridled and regulated, they become *vices.* But if regulated by reason or Gods spirit, they are properly *Virtues.* If by the probity of *Nature*, without much *deliberation,* our inclinations work *laudably*, i. e. as they do when *habitually* regulated by reason, then are those natural Inclinations called *natural virtues*, or *good nature.*

3. BY the way take this caution, *That you trust not to these natural virtues, as if they were, or could be, sufficient to make a man habitually and throughly virtuous*: or, as if he, that acteth according to them, were really and sufficiently virtuous. What *Seneca* saith of Valour, is true of all the rest. *Pauciſſimos fortes natura procreavit, bona inſtitutione plures reddidit induſtria.* And this our holy Religion expresseth more plainly, when it distinguisheth between *Grace* and *Nature*; for if *natural* dispositions be not sufficiently virtuous *morally*, neither are *moral* virtues sufficient for obtaining *heavenly* and spiritual graces. *Diſpoſitions* indeed they are to virtue, but must themselves also be ordered and directed by *Prudence*: else they will run into many mistakes; *love*, where there is more rea-

reason to *hate*; and *cajole*, where they should *chastise*: they will also *neglect* many actions of virtue, and *run into* many of vice. Nor is it a sufficient excuse for any evil-dispositioned, *v.g.* an angry person, to say, that he is so *naturally*; for we are to live by *reason* and *grace*, not by *Nature*; nor is it well said of a thief, I am so naturally, for to what purpose have you reason?

4. PASSIONS. INCLINATIONS *proper to, or arising from, them.*

1. *Love.*	Sweetness, kindness; contrary to insensibleness of good.
2. *Hatred.*	Maliciousness, evil-naturedness.
3. *Desire.*	Heat or eagerness; contrary to coldness or Indifferency.
4. *Aversation.*	Frowardness, peevishness.
5. *Hope.*	Courage, boldness; contrary to faintheartedness, cowardliness.
6. *Fear.*	Timidity, softness, (contrary to hardiness,) indifferency, laziness, quietness, love of ease, dulness.
7. *Confidence.*	Credulity; contrary to distrust.
8. *Despair.*	Impatience; contrary to patience, longanimity.
9. *Joy.*	Cheerfulnes; contrary to sadness.
10. *Sorrow.*	Melancholy, saturninenes: contrary to mirth, jovialness.
11. *Acknowledgment.*	Gratitude, generosity; contrary to ingratitude.
12. *Wrath or choler.*	Roughness, harshness, morosity, contrary to meekness.
Anger.	Promptness, briskness, rashness, revenge.
Pride.	Haughtiness, swelling.
13. *Shame.*	Modesty, bashfulness.
14. *Impudence.*	Hastiness, impertinency.

15. *Repen-*

15. *Repentance.*	Flexibility; contrary to obſtinateneſs.
16. *Pity.*	Tenderneſs, mercifulneſs; contrary to hardheartedneſs, cruelty.
17. *Envy.*	Malice.
18. *Emulation.*	Activeneſs.
19. *Indignation.*	Vehemency.
20. *Reverence.*	Humility.
21. *Contempt.*	Surlineſs, diſdain; ſcorn, inſolence.
22 *Love of Women.*	Amorouſneſs, uxorioufneſs.
23. *Jealouſy.*	Suſpiciouſneſs, doubtfulneſs, ſuſpenſe, miſinterpretation.

IT is to be noted, that many times a man *worketh contrary to his natural Inclinations*; becauſe the *Inclinations* follow the *cognoſcence* of the Soul: and it happens frequently, that a violent and ſtrong apprehenſion may be formed on a ſuddain, contrary to what is uſual. As the ſound of Drums, Trumpets, Shouts, Examples, &c may put ſuch apprehenſions into a *Coward*, as may make him *valiant*; and on the contrary wearineſs, darkneſs, rumors, ſombre and diſmal accidents, &c. may intimidate a valiant man. Wherefore it is great *raſhneſs* to judge of any mans inclination by any particular action; or to think that every man muſt work, as he is inclined. Again; *Paſſions* having their force, becauſe reaſon and the commanding part of the Soul doth not reſtrain and bridle them; it ſeems that *Inclinations* are beſt diſcerned when they are moſt at liberty: as *Childrens at their play*; when they think not of diſſembling, or reſtraining them. And 2. that they, *who command not one paſſion*, are alſo *obedient to others*;

and that he, who is one way passionate, is likely to be so in *all*, or *any*. And 3. that the *Educator*, seeing the inclination of his charge, may moderate, change, and govern, it, as it shall be convenient; and that by changing objects, and apprehensions; but chiefly by shewing him the good or bad of that, or the contrary, that is, by rationally persuading him to submit it to reason.

5. THESE *Inclinations* are but as the Elements and principles of our *dispositions* and *humors*: which are made up of many of these (Man as all other Creatures being *de-de-compositum*) and these in several degrees and predominances; and these also mingled and tempered with the difference of knowledge or apprehension. And by the way, upon these grounds, I perswade my self it would not be difficult to enumerate *all*, *or the greatest part of our actions, and the causes and order of them*; which is a piece of knowledge the most conducing to the well menaging of our selves that can be; for the variety of passions, inclinations, and dispositions is the cause of all human business and affairs in the whole World. From the mingling of Inclinations, and apprehensions, arise those infinite sorts and varieties of (as the *French* and *Spaniards* call them) *Wits*; we term them *Dispositions*. The chiefest I have observed, I will here set down, for an *essay* and *sampler*, to direct those, who have more leisure, to add to them according to their experience. And it would be a good work to *characterize* them so vively, that men (at least such as are *extravagant*) may see themselves as in a glass:

glass; and discovering their imperfections, amend and alter them. In general some *dispositions* are *bad*, others *good*. *Bad* are such as these.

1. Such as want wit, dead, stupid, senseless, heavy, dull, forgetful, sottish, not able to apply themselves to any thing, yet are crafty, and deceitful; these are miserable.

2. Idle, sensual, slothful, gluttons, without memory or care, cat-witted, dissolute, foolish, impertinent, obstinate, untractable.

3. Weak, base, low, fearful, irresolute, soft, troubled, mazed, confused, emty, open, bashful, sheepish, sneaking, low-spirited, yet many times crafty and malicious; these easily become a prey to low and mean companions.

4. Vain, giddy, harebrain'd, bird-witted, such as employ their thoughts in things of no value, volatile, desultory, skipping from place to place, neglectful, haters of thinking, inconsiderate, heeding nothing after it is out of their hands. Fantastical, restless, light-headed, crack-brain'd, carried away with every new object, never considering what is best; unconstant, impatient, changeable; that work without affection or delight, doing what they must to make an end, rather then to do it well.

5. Curious, scornful, mockers, jeerers, taunters, abusive, reproachful, tatlers, charlatans, who upon all occasions are ready to publish all they know to the prejudice of another; delighting in making debates and mischief, enemies of God and charity, breeders of all petit factions, news-brokers.

6. Buffoons, ridiculous, flatterers, apes, rimers, players, wits, airy, light, foolish.

7. Proud,

7. Proud, pretenders, pedantick, vain-glorious, formal.

8. Contentious, litigious, quarrelsom, blustering, cowardly, hectors, froward, perverse, disloyal, treacherous, envious.

9. Ambitious, arrogant, fierce, rash, impudent, violent.

10. Crafty, sly, double, malicious, cheats, versuti, and who can change their shape, mine, and discourse, according to their advantage.

11. Covetous, sordid.

12. Of angry persons some are four, harsh, ill to please, sturdy, sullen, intractable, unadvisable (a disposition mixed up of pride and melancholy) peevish, fixed upon the worst, morose (a delicate sort of wasps) who are offended if every thing be not done the best way, *i. e.* as they would have it. Some mens anger vapoureth away in words, clamor, scolding, reviling, railing, threatning. Others say little, but lay up revenge against an opportunity: this is incident to superiors, who conceive it below them to quarrel, and who think themselves despised, if every thing is not conformed to their will. Others neither chide nor revenge, but turn their wrath upon themselves, as melancholic men do. I pitty these, for they have already the reward of their peaceable wrath: who have a pleasure in their torment, and a kind of satisfaction in their most agreeable discontent. But it were better for them to chide even without reason, then store up this sooty humor, which corrodes body and soul.

Some are quickly angry, and quickly pacified, hasty.
Some are quickly angry, and difficultly pacified.

Some

Some difficultly angry, and difficultly pacified.
Some difficultly angry, and easily pacified. The disposition of God himself.

13. Pragmatical, prating, impertinent, giving judgment in every business without a fee, without asking, in every mans company unwelcome.

14. Mad, wild, furious, brutish, untamed, terrible, pertinacious, cruel, impious, devilish, cross, precipitious, despiteful, revengeful, tyrannical.

15. Ill-natured, solipsi, valuing themselves only, their own judgment and interest, deceitful.

16. Melancholick, jealous, suspicious, discontented, interpreting every thing in the worst sense; and every displeasure to be contemt, affront; and all men to be against, and enemies to, him.

17. Extravagant, Heteroclites, Alchymistical or blessed-stone-men, Astrologues, Diviners, passionate lovers, Romantick.

Good dispositions also are of several sorts.

1. Subtle, sharp, piercing, ready, vigilant, attentive to business, sagacious.

2. Argute, acute, quick in giving answers and reparties, resolving doubts and speculative questions, inventive.

3. Facetious, merry, cheerful, gay, jovial, εὐτράπελοι.

4. Wise, prudent, judicious, that examine things to the bottom, able to discern and judge of things alike, sage, grave, practical, experienced, that know opportunity.

5. Free, noble, generous, bountiful, meek, peaceable, quiet, moderate, magnificent.

6, Bold, resolute, free in reprehending others, and

and ſpeaking their own minds, back'd with reaſon, hardy in difficult enterpriſes, brave, warlike, valiant, ſenſible of honour.

7. Stable, magnanimous, conſtant, patient in adverſities, and buſineſſes.

8. Induſtrious, thinking, ingenious, univerſal.

9. Religious and devout.

There is alſo great *mixture* and *compoſition* of theſe, ſometimes contraries ſeeming equally eminent in the ſame perſon. *Procopius* ſaith of *Juſtinian*, *Juxta malignus erat & deceptu facilis, cujus ingenium pravum & fatuum dixeris. Diſſimulabat ipſe fraudibus omnium expoſitus. Temperamentum inſolitum, eum ex contrariis conſtet. Inconſtans amicis, inimicis inexorabilis; avarus, contentioſus, novarum rerum cupidus; ad ſcelera facile, ad optima nullis ſuaſionibus moveri poterat.* Yet is not this temper ſo unuſual as *Procopius* ſuppoſeth. For moſt men miſtake a *vice* for a ſeemingly-like, but really-contrary, *virtue*. As *pride* for *greatneſs of ſpirit*; *hectoriſme* for *valour*; *cunning* for *wiſdome*; which are really contraries. And indeed concerning *young Men*, and all others (as Women, perſons ill-educated, &c.) who follow their preſent apprehenſions and *impetus*, without much conſidering their actions, or rectifiing their inclinations by reaſon, it is oftentimes hard to diſcern whether they be virtuous, or vitious; which is not *ſo* concerning thoſe who are habituated: for then *all virtues* go together, as well as *all vices*. And thoſe *conſtellations* are eaſily diſcovered by their own *light*. But *natural virtues* are often accompanied with ſuch *natural vices* as are *habitually* contrary. As *meekneſs* is often joined with *ſlothfulneſs*, and then it proceeds from *want* of ſpirit and apprehenſion.

prehenſion. Whereas *habitual* or acquiſite meekneſs hath perhaps an inclination to ſloth, but hath mortified and bridled it. And every virtue appeareth and sheweth it ſelf, when neceſſity or fitting occaſion requires it So *gravity* in a child, and thoſe who being old are yet children in underſtanding, is accompanied with *dulneſs*, formality, pride, and cenſoriouſneſs: becauſe it proceeds from want of mettle, not from choice; and ſeeks to juſtify and ſhrow'd that defect by finding fault with others. Whereas true and laudable *gravity* is oppoſed only *to levity* and *folly*. So natural *civility* and courteſy is joined with effeminacy; *ſeverity* with implacability, and the like.

6. CLIMATES alſo, and divers other *accidents*, produce various inclinations; not that any Country produceth only one inclination, but only more of one then another. So *all of one age* are not alike inclined, tho *moſt* of them are; and more in *youth* then age, becauſe the manners are then *leaſt artificial*. I will ſet down therefore, and becauſe moſt to our purpoſe, *the inclinations of youth*; that the *Educator* may in ſome meaſure be able to judge, which are imperfections of the *Age*, and therefore like to fall off when his charge arrives to *maturity*. Only this caution ought to be obſerv'd; that he *humor* or *encourage not* his charge in any of them, for that is to perſwade him *to be a child alwaies*. And aly that, if he be in any of them *exorbitant*, the fault then ſeems to be of the *perſon*, not of the *age*; which happens very frequently: and therefore requires more care, and a more early and efficacious remedy in the eradications.

Young

Young men then, being guided by *sense*, *nature* and *passion*, not *reason*, *experience* or *discretion*, are *inconstant* and unsetled. For the sense being easily tired with the enjoyment of its object, and the Soul (being made for somthing better) not finding satisfaction in things sensible, they conceive a *fastidiousness of the present*, and a *desire to change*: and this is *necessary* for their condition, that they may not obstinately and fixedly resist (as old men commonly do) the introducing of such *habits* as are necessary to the perfecting their faculties, and making them happy. For tho their passions be eager, and sensuality predominant, yet their resistance is strongest at the beginning, afterwards they with patience are brought off; their natural inconstancy suggesting advantages to the Director. For their present thoughts being vented, they are at long-running, as a fish when wearied, brought tamely to your hand: therefore also you may *hope well* of most of them, but be *confident* of none. *Hence* also it cometh that with less reluctancy they embrace such *knowledges* as do not *thwart their pleasures*, and senses, but of *morality* and prudence they are less capable; and that in sickness when sensuality fails, they are easily wrought upon. Therefore also are they *open*, and *free*, easily discovering their thoughts and inclinations. *Eager* also, *hasty*, *unadvised*, sudainly resolving, and as violently pursuing what they resolve for a little time. *Quicquid volunt valde volunt.* *Stomachful* also, as not tamed by adversity or necessity. They are also *taken with shews*, gallantry in cloathing, &c. desirous of what they see, and weary of what they possess: *ambitious*

to

to do what they cannot, or should not, but *negligent* of what they ought and can. Therefore gladly would they be *learned*, but *not study*; be *excellent*, but *not take pains*: consequently *expensive*, easily seduced, negligent, careless, fearless, forgetful, improvident and credulous: *Desirous of honor*, and making a shew of excelling in beauty, clothes &c. of getting the victory at play and gaming, yet valuing honour more then gain; *wanting experience* they are *angry*, fierce, enemies of thinking and consideration, and therefore rather affecting bodily exercises, at which they labour and sweat without measure. *Full of hope also*, catching at appearance, gay, merry, laughers, modest, bashful (because ignorant) pittiful, loving their companions and follies more then riches; the want whereof they lament not, because they *know not* their value; therefore *not looking beyond the present*, nor avoiding ill consequences. *Imitative* also; for the Soul, being a blank paper, and naturally desiring to be furnished, greedily imbibes what it sees before it; and this is that *faculty*, with which God indued them on purpose that they may learn, and advance in knowledge and wisdom. Children speak nothing but what they hear, and do nothing but what they see: hence they are generally addicted to designing, acting, &c.

SUCH then being the conditions of *young persons*; those who have the *contrary* are *to be feared* and well look'd after; especially the *sly*, *reserved*, *close*, who are also commonly *cunning* and *malicious*. for this reservedness proceeds either from *pride*, conceit of their own abilities,

and unwillingneſs to be taught; or from evil *deſigns*; for who ſtrives to conceal what he cares not who knows? or from *jealouſy*, that others perſons counſel them not for the beſt. Theſe do uſually guide themſelves by words that ſeem to them accidentally ſpoken, whereby they are eaſily enſnared and ruin'd. For a *man* being *able to bear the burden of his own thoughts*, and theſe having no friend or confident, they have no other courſe to ſteer. They will with all patience hear your advice and reprehenſion, when they are reſolved nothing ſhall work upon, or alter, their purpoſes. Sometimes they will take notice of ſo much as ſerves to their own deſignes, and miſinterpret and detort what you ſay, even contrary to your intention. Theſe perſons are commonly ſeized by flatterers, miſtreſſes, or at beſt fall into low and mean courſes. It is difficult to *cure this malady*, yet ere they know their ſtrength, threats and punishment do them good: or *accidental recommendation* of ſuch to their converſation, who may humor them by counterfeiting the ſame inclinations, and complying with them, till by little and little they can ſhew them the great advantage of freedom and openneſs.

It hath bin alſo the obſervation of learned men, that the *ſad*, *melancholick* and *querulous* hardly advance to any great proficiency. *Præcipue vitentur triſtes, & omnia deplorantes, quibus nulla non cauſa in querelas placet.* Sen. *Neque illum triſtem ſemperque demiſſum ſperare poſſum erecta circa ſtudia mentis fore.* Quint. Querulouſneſs often proceeds from ſome inward debility of body, as ſharp humors, mal-conformation of ſome part, or the like.

IMPU-

Impudence is commonly a forerunner of *debauchery*, violence, contemt of Laws; also of *heedlesness*, forgetfulness, slowness of learning and wisdom. *Confidence* is the *medium* betwixt it and bashfulness. 'Tis observed in the life of *Emanuel Philibert* Duke of *Savoy*, that when a Child, he had the confidence to speak to any person, as he did to *Charles* V. that great Emperor; but, if what he said was not approved, he pressed it not, nor was offended when denied; which seems indeed to be the true notion of *Modesty* and *Confidence*; to express his mind freely, yet entirely submitting himself to the judgment of his Superiors.

Bashfulnes on the contrary is an *evil weed*, but *sign* of a fruitful and *good indoles*. Care must be had, that in weeding it we extirpate not modesty. A *bashful man* is not his own master, nor useth his own judgment, but is over-awed by other boldness: and the *more impudent* have *more power* over him. 'Tis also *an evil guardian of youth*, betraying it, contrary to its own desire and inclination, to the worst men, who hurry it to evil actions and places. How many have lost their estates, honors and lives, because they were *ashamed to distrust*? A man invites you to drink, to game, to rob, to be bound for him: cast of that foolish modesty, *deny him*. An impudent flatterer comes to eat upon you, he begs an horse, a ring, a garment; give to the *deserver*, not the *beggar*. Some are so bashful, as not to send for a *good Physician*, or chuse a *good Lawyer* or *Governor*, because they are acquainted with a *worse*. Begin betimes to break this fault in small matters,

exert your liberty and judgment in denying to drink, to accept a recommendation, to lend money, to admire every one you hear praised. And be constant, not overcome with *importunity*, another sort of *impudence*.

7. THERE are two *Dispositions* most incident to *young Persons of Quality*, because they most resemble greatness of spirit, tho in truth as much opposite to it as a *Dropsy* to *health*: of which I shall speak somewhat more copiously. These are *Anger* and *Pride*. The one is the counterfeit of courage, the other of Magnanimity.

1. AN *angry Inclination* in children discovers it self either by *pettishness*, *peevishness*, *hastiness*, &c. or by *surliness* and *sullenness*. Tho all in youth of mettle are *prone* and seem to be *angry* naturally, yet doth that shew it self in *briskness* and *cheerfulness*, this in *frowardness* and *incorrigibility*. If this evil weed grow up with them in age, and they be not broken of it betimes; it makes them follow their own *impetus*, despise counsel of friends, and authority of Superiors; *Eripi sibi suum judicium, etsi pravum, non sinunt*; they defend and *hug* their *error*, and had rather continue in it, then change, or repent by others advice. Also because they are *inconsiderate* and *furious*, they pursue their purposes good or bad with great force and concernment; and therefore take not the aptest and most rational means to obtain them. (For *reason* judgeth what *is* fit and just, *anger* useth that as fit which it *judgeth* to be such; which makes many good *Hunters*, for we are not angry

angry with Beasts, few good *Soldiers.*) Hence it comes that *angry men are unwary*, easily deceived; not *open* and *plain*, but *exposed* to them, who are willing to take advantage. *Apt* also to *judge evil*, and hate other men upon slight occasions; therefore are they not fit for *friendship*: also *uneven*, and *unequal* in their conversation; many times also *inexorable*, unsociable, and tyrannical: and their discourses run much upon oaths and curses. Many are the *causes of angriness*; sometimes a *choleric humor*, from their nativity, or adventitious; so we see families very subject to it; but most commonly it proceeds from *weakness of judgment*. And generally the more impotent, the subjecter to it; as children, women, aged, sickly, in adversity, or such as are other-waies also passionate. So we are *more testy and angry* when weary, when watched, or any other trouble upon us, as a *thorn in a finger* breeds a *feaver in the whole body*. Some are *angry out of choice*, thinking it a piece of *grandezza*, and that it makes them feared and respected. Others by an *evil custome*, being by their Parents or Educators indulged their own wills; who at first not suffering *others* to contradict them, at length neither dare *they themselves*.

BECAUSE this *passion* admits *no counsel*, as other passions do; but is, as when a man *sets his own house on fire*, all full of tumult and confusion, that no orders can be heard or obeyed; it is difficultly cured. In age it is remedied either by *afflictions* and *crosses*, which *Providence* bestows upon such persons as he loves, or by *prudent considerations*; such as these. Be-

cause it springs commonly from *small matters*, a word, a jest, a taunt, a neglect; *endeavour to pass by*, pardon, and get quit of the *occasions*; *examine* no faults too curiously; *chaw not* nor reflect upon, them; *argue* not, nor consider what other men will think or say; for that blows and kindles the flame. Neither *desire great*, *much*, *difficult*, or *rare* things; nor desire *vehemently*; be as indifferent to all things as is possible; and make use of *common* things, rather then *appropriate* them to your self; that I and *MINE* are great sticklers for anger. When *you are in a fit*, reflect upon your self and your inner constitution; see how the whole frame is disordered (it is a passion even in the external as *deformed* as *dangerous*) and either *conquer* it (which after you have done sometimes, the victory to a vigilant person is much easier) or at least *defer* what your passion promts you to do; for whatever is done in anger, may also be done with judgment. For *discretion* saith not, do not punish a faulty Servant, but do it prudently. Some endeavor to *suppress* and quench it by violence, but then it is apt to *ferment* either into melancholy, or malice, and envy.

THE *Education* also *of choleric persons* is not less difficult, except they be menaged when *very young*; for then their humor may be broken by force and punishment; but when they begin to understand their strength, fair means must be used, for fear of breaking also their *spirit*; and while we cure the *angry* man, we make him *soft* and *lazy*. For this *passion*, and *spirit*, are many times so twisted together, that it

it is difficult to distinguish the actions of one from those of the other; and consequently to pluck up one without destroying the other. It is *in vain to admonish* or reprehend *when the passion is violent*; for at best 'tis but as burning feathers under the nose of one in a fit of the falling sickness; which may perhaps *raise him* up, but cannot *cure him*. But *when he is sober*, furnish him with good remedies and considerations against a time of necessity; as men do when they fear a Siege, and expect no relief from abroad. Or *check it with another passion*, as with shame, or fear, or joy. Indeed cheerfulness and moderate pleasure clear up the spirits: and tho *sadness* and *anger* differ, yet are they much *alike in their causes*, and the same medicines are good for both.

2. Pride is many times grafted upon *anger*: and is so like to it, that it is not easy to discern which operations proceed from which cause. It is grounded in an *error of the understanding*, i. e. a vain and false opinion of his own excellency above others, and above the truth. In youth it *discovers* it self by *contemt of others*, ingratitude, injuriousness; *accepting* all honor, respect, and officiousness as due and deserved, but *paying* none: therefore *conversing more willingly with inferiors*, and domineering over them also; neither is a proud man familiar or *friendly* to any but *flatterers*, to whom he easily becomes a *prey*. For of all human actions, pride seldomest obtaines its end; for aiming at honour and reputation it reaps contemt and derision from all sober persons; instead whereof he embraceth the lies and flatteries of such as thereby

thereby gain and menage him. His care is not to *do well*, but to *seem* so; and therefore he is *ashamed to confess a fault*, error, ignorance, or inferiority; to learn or be taught; to be chid or corrected. Instead of amendment he is sullen and dogged. He is seldome free from *envy*, and therefore *impatiently hears the praises of another*, especially his *equal*; but he swells, looks big, struts, vapors, and boasts to shew what he thinks himself to be: he is *displeased*, hateth, and revengeth if not treated according to his merit. *Comparing himself with others* 'tis to his own advantage; looking only upon their *errors*, and aggrandizing them into faults and *vices*: but upon his own *virtues*, which are all *heroical*. Especially *prying into the actions of Superiors*, whom he imagines to usurp upon him, who deserves and can menage all things, better then they. Therefore if in power, he *becomes imperious*, tyrannical, opiniastre, impatient, if every thing correspond not to his desires: but if he *fall into misery*, as commonly such do (being more exposed to it by reason of their high valuing of themselves) he is low, vile, cowardly, and dejected. His great badge is *singularity*, and his discours runs much upon *I, me, mine*, &c. This being a fault of the mind, and not radicated in the temper of the body, is reduced to equanimity, by *mortification* of his own conceits and fancies; either by *punishments*, by *reason* and good counsel, or *conversing much with strangers*; or by the *method taken by God Almighty* to humble him by others resisting, despising, and crossing, him.

§. I

8. I have not observed that any *Phisiognomical signs are infallible*: not, tho many of them concur in the same *indication*; and tho many famous Authors and Proverbs in all Languages seem to authenticate them. For indeed the *temperature of the body* seems no otherwise to be the *cause* of the *actions of the soul* or person, then as the *temper of the Axe is* the *cause* of *cutting*; to which many other things as figure, weight, motion, &c. are required as well as it; and yet altogether are but the *instrument of the man*, who by greater strength, dexterity, &c. can work better with another sort of a worse tool, and can make *one advantage remedy another disadvantage*. We see also that *study and experience* give more force to the soul, then any disposition whatsoever of the body; even as temperance, labour, &c. make the body more obedient: all which are great *testimonies of the Souls spirituality*. 'Tis commonly set down by Authors, that *tall* and *strong* men are of *small understanding* and courage: that it is a *sign of wit*, to have a *curious taste*, and delicate stomack (which indeed proceeds sometimes from the weakness of that faculty by too much intentive study) and many such like: which is in vain to repeat; since it is not difficult to shew that some of *contrary dispositions* have the *same signs*: and of *contrary signs*, *v. g.* to *ingenuity*, *are yet ingenious*. *Seneca* saith of *Claranus* ep. 66. *Inique se gessit natura, & talem animum male collocavit: aut fortasse voluit hoc ipsum ostendere, posse ingenium fortissimum ac beatissimum sub qualibet cute latere. Et videtur in exemplum editus, non deformitate corporis fœdari animam.* The like

like is verified of the Prefident *Pedro Gaſca*, that recovered to the King of *Spain*, *Peru* almoſt wholly revolted: and of many more in our memory. Yet thus much I willingly grant, that the *paſſions* diſcover themſelves almoſt inevitably by the *countenance*; becauſe they, being ſudain and *violent mutations* of the Soul, cauſe the like alſo in the *ſpirits*; which ſhew themſelves *through the skin*: or in the motions alſo of the *exterior members*. But it is not ſo with the *inclinations* and *diſpoſitions*, which are by our own induſtry and habituations turned now into natural: and impreſs no ſuch violent or extraordinary motions in any part, either of ſpirits, or body.

9. MORE truſt is to be had to ſuch other *ſigns*, as ſeem to be the *flowers*, which precede and pretend ſome ſmell of the *fruit* it ſelf. Theſe then *promiſe virtue*; modeſty, obedience, adviſableneſs, compaſſionateneſs, loving virtue in others, and conſorting with ſuch, cheerfulneſs, aptneſs to friendſhip, impatience till reconciled to any he offended, mildneſs, humility. Thoſe who are apt to *ſhed tears*, are of a ſofter and lovinger diſpoſition, as thoſe who cry and ſhed no tears, prove commonly ſtubborn. Signs of *nobleneſs and generoſity* are, to confeſs a fault rather then tell a ly, or frame a cobweb excuſe; to be *aſhamed* to be overcome in any laudible ſtudy or exerciſe; *not* to be *angry* when juſtly reproved, or corrected, (*moneri poſſe, ac velle, ſumma virtus eſt*;) to do *more* for *honor* then reward; *not* to be eaſily *diſcouraged or* deſpond, but to be more ſpright-

ly;

ly; to *desire difficult* employments; to *pass by* small offences; *not* to *deride* others defects; to be *more ready* to excuse then aggravate faults of his Companions; lastly, to *be grateful*, especially to his Masters, Teachers, and Servants. Signs of a *capacity for sciences*, are, *attention* to what he goes about; *demanding* the reasons of things. [By the way asking questions very much discovers the ingeny of a child: for to ask many is a sign of curiosity and wit; to ask vain and impertinent ones, or the same over again, or not to stay for an answer, of folly and inconsiderateness; material and pertinent ones, of judgment and discretion.] *WHY* is the great question of *knowledge*; *not* to be *satisfied* with a slight answer; *sagacity*, and much thinking; *not talkative*, but reflecting inwardly, meditating with, and entertaining himself. *Primum argumentum compositæ mentis, posse consistere, & secum morari.* Good *imitation* of what he sees. If he have so much *confidence* of his parts, as to hope with industry to conquer every thing, but without labour to do nothing well; if he have a strong faithful *memory* for things, tho not for words; if a *rational*, methodical, and regular understanding. As *Democritus* seeing *Protagoras*, when a youth, to bind up a faggot orderly, and to the best advantage, conceived him fit to be a Scholar. And *Cimabue* rationally conceived great hopes of *Giotto Bondone*, when being a poor boy and keeping his Fathers sheep he saw him designing one of them upon a brick. Afterwards he became the restorer of that whole art, and the famousest man of his age. A child that *delights*

in

in tormenting, and vexing either Beasts or Men (as the daughter of *Caligula*, that let her nails grow to scratch her companions and play-fellows) is of an evil, perfidious, and bestial nature.

DELIGHTING in *gallantry* commonly portends lowness and weakness of spirit, as have those Women, who have nothing but their outside to entitle them to humanity. But *slovenliness*, if it proceed from negligence, i.e. if he be careful in other things, especially of concernment, is a very ill sign: *ad morem discincti vivere Nattæ*. But if from particular neglect of delicateness, as too low and mean 'tis a good sign, *cave tibi à male præcincto puero*. *A sign of timorousness and effeminacy* is to indulge divers fancies, and to pretend to see imaginations and spectra (things which valiant men are seldom troubled withal) as also to pretend antipathy to divers sorts of meats; &c. and timorousness is the prologue to craft and dissimulation. *Unseasonable gravity* many times indicates slowness to sciences, negligence, and weak memory. *Quickness of wit* is in danger to usher in pride, contemt, abuse of others, and neglect of study. *Acuteness and sagacity* is often accompanied with anger and precipitiousness. Such also, if Students, are apt to fall into needless curiosities, factions and heresies. For they search not to the bottom; but having principles think to work out the rest by the dexterity of their wits. *Vain-glorisousness* is alwaies subject to *flatterers*. Distinguish between *softness* and *meekness*: the more soft the less understanding, the more meek, the greater

greater generosity and nobleness of spirit: a soft man hath no anger or gall, a meek man bridles and masters it. *Huffing* and swaggering (like bottled drink) commonly shews *want of spirit*, for it is but froth that makes that noise, and presently such become vapid, and distastful.

10. WE must take heed of thinking any of these imperfections or faults *incurable*, because according to a *natural* inclination: or if a child be not exactly such a one as we would have him, that he must be treated as the *Brachmans* did their children, whose indoles they disliked, abandon them in the Woods to the wild Beasts; or as the Inhabitants of *Madagascar*; who expose all their Children born upon a *Friday*. *Turpiter desperatur quicquid fieri potest*, saith *Quintilian*. *Illud desperandum est posse nos casu bonam mentem influere: laborandum est: & ut verum dicam, ne labor quidem magnus est; si modo animum formare incipimus, antequam durescat pravitas ejus. Sed nec indurata despero. Nihil est, quod non exuget pertinax opera, & intenta ac diligens cura.* Sen. ep 50. Let the industrious and skilful educator make many trials and divers experiments, as Physicians do, before they give a determinate *prognostic*.

NOW, of *cures* some are general. As 1. to make them *know* their infirmity, and that it is an infirmity; and 2. that they *be willing* to be cured. For it is not as in corporeal diseases, when the body is necessitated, by connexion of causes, to undergo and suffer the malady incumbent. But here the Soul is *in its own pow-*

er, subject to it self only and its own will, and that directed by the understanding. Wherefore the first step to a cure, is to *convince* by reason *that they do ill*, i. e. to acknowledge their disease: the desire to have it cured follows naturally. So that it is in the power of *reason* to rule absolutely over the affections and dispositions of the Soul. But because *reason* sometimes is *misled*, or obstinately *mistaken*, Almighty God hath given us his holy Religion, and his spirit, to govern reason also, and render every thought obedient to *Faith*. So that in *Religion* lies the universal and never failing remedy of all the evils of the Soul. But many times particular and topical ones are also to be applied. A Child, when he begins to go, refuseth immediately to be assisted; So when the will begins to follow its own choice, it then also begins to scorn a guide; the appetite of *liberty* being stronger then that of security. Great industry therefore and discretion is requisite to turn it the best way; endeavouring, as Physicians, to *introduce the contrary* of what is amiss, and supply what is defective; to *coerce* and discountenance the bold and impertinent; to *encourage* the soft and modest: *sever* to the merry, *cheerful* to the melancholic. Waken the *taciturn* with questions, and silence the *loquacious* with baffling fallacies. Bridle the too *forward* and eager, and spur up the *lazy* and slothful.

11. SOME there are, who are *lazy and unindustrious to study*, yet very active and *sprightly in bodily exercises*; these many times are fitter for other employments then learning. Others are

are to all purpoſes *ſlow* and *ſawntring*, and theſe are to be cured with bodily labor. Firſt make them *play, run, leap*, &c. afterwards bring them to ſtudy. For there ſeems to be a moiſture clogging their ſpirit, which muſt be firſt ſhaken off; for if they be indulged they will become more ſleepy, even till chang'd into *dormice*. Then *never let them want work*, yet not much at a time, but be careful that what you command them be ſedulouſly performed. There are alſo who are *pettiſh, peeviſh, hard to pleaſe*, and are alwaies lean, maigre, and conſumtive: which proceeds from a ſharp, thin humor, eaſily exaſperated, and to ſuch a degree as may be very prejudicial. It is beſt therefore to deal with thoſe *gently* and *ſmoothly* (the default being more in the body then the mind) and not put them upon crabbed, intricate, vexatious, or intentive ſtudies; nor be too *rigorous* in exacting an account of them. It would be worth labor to try whether ſuch *medicines*, as dulcify the blood, would not profit them. Like to theſe are they who ſeem *rough, harſh, regardleſs of civility and not eaſily mingling converſation*. Theſe, (if not ſuch in extremity) when mellowed by experience, *prove better then the complaiſant* and amicable. Keep this ſour diſpoſition to ſtudy, virtue, and knowledge; and tho he grumble and repine, be content ſo as he doth his work; and he is *in leſs danger of temtation*, becomes more ſolidly virtuous, and laſts much the longer. As the wine, which pleaſeth in the *Cuve*, muſt be drunk in the *muſt*. They are alſo *fitter for friendſhip* then the compliant; for theſe are equal to all, and the greateſt intereſt can be gain'd in them is but *civility*; the other *chuſe*

their company, and *fix* upon the best. This *sourness* proceeds ordinarily from a brisker and fiercer spirit, not willing to go in the ordinary *routte*, nor follow the tract of those he undervalues; but loves the *generous taste of liberty*. Whereas the *soft wax*, that melts with every ones fingers, *keeps no impression*. But if this *harshness be extream*, and increase with age; consider whether it grow from *pride*, and then the root is to be digged up; or from *natural inclination*; and then let him frequent facetious and merry company, let him converse with *Strangers*, with whom he must stand upon his guard. *Womens* acquaintance also, if discreet persons, is not ill for this disease. With the *froward* and *perverse* begin to use severity betimes, and master him before he know his own strength. Let him not be *humored or gain by his sturdiness*; but let him know by experience, that his tricks are not only *undecent*, but vain also and *ineffectual*. Imitate *God Almighty*, who to the *meek* sheweth himself *gentle*, but to the *perverse*, *froward*: that he may humble the high looks and thoughts of the proud. For indeed this *sullen humor*, which against all reason will be guided only by its own opinions, and will brook no contradiction, is the effect of the greatest *pride*; and is too frequently found in Persons of quality, when cockered by Parents, or flattered by Servants. When they are Children, *rough usage* is good for them, but afterwards it irritates them the more. Then if *soler reasoning* open not their eyes, they must be (as wild Trees) often transplanted and removed into strange company. For where unacquainted they dare not shew their humor; especially before

fore such as will not brook their impertinencies; but answer them with laughter, scorn, or somewhat more severe. Indeed generally all *bad dispositions* are reclaimed by conversation, and the example of other persons, especially such as are eminent in the virtue you would produce. *Afflictions* also have a wonderful force, which are discreetly to be menaged by the *Educator*, for then the humors are ripe for purgation.

CHAP. X.

Of parts or capacities in general; and of their diversity; and how to be ordered and rectified.

HITHERTO we have spoken of *Dispositions* in order to the *regulation of life and manners*. In the next place we must treat of what concerns *Knowledge and Science*. And in order to this we must resume; that there are *three faculties* (of which we shall speak by and by more copiously) naturally implanted in us, *Wit*, *Judgment*, and *Memory*. Concerning which that you may the better understand my intention, I will set down the most common and usual differences of *capacities*. And first take notice, that the goodness of *Wit* is seen in, first quick *apprehending* what is propoſed: and aly ready, pertinent, and copious *invention*. A *Memory* then is counted excellent, when it *quickly* embraceth, and *long* retaineth, what is committed to it. And that *Judgment* is commended, which subtilly *compareth*, and accurately *discerns* between things that are like. Next that of *Wits* some are *ordinary*, others *extraordinary*. Extraordinary, such are:

1. IMAGINATIVE *persons*, who 1. either have their *fancy so volatil and skipping* from one thing to another, that they cannot fix long upon

upon any one ſubject. Sometimes this proceeds from levity and impatience of the labor of thinking (*non eſt enim minor laſſitudo animi quam corporis, ſed occultior,*) ſometimes from *Melancholy*. And ſuch a degree there is of this, as is incurable but only by Medicine, that is frenzy and madneſs. Or ely who have *great and ready variety of fancies or ſuggeſtions, but little of Judgment*. Even as Ciſterns, whereinto the water continually flows, are never clear. Theſe catch at, and ſit down with, their fulleſt apprehenſions without weighing or conſidering the contrary; and are called *Phantaſtical*. The beſt way to *cure* both theſe; is to fix them, by ſetting them to *Mathematicks*, Geometry eſpecially, where they are not ſuffered to taſt a ſecond dish, till they have perfectly digeſted the former; and by *employing their memory*. *Diſputations* alſo in public are very profitable.

2. PRECOCIOUS *perſons*, whom the Proverb hath branded to be of *ſmall duration*. Perhaps becauſe theſe *fine Tempers* are uſually leſs ſtrong and durable, their ſpirits either exhaling and ſpending, or fixing and thickning. So that like corn upon ſtony ground, they ſpring up upon a ſuddain, ſhew all they can do, are in admiration for their forwardneſs; but wanting root, they bring forth yellow, and emty eares before the harveſt, and ſo vanish. Thus *Hermogenes* the Orator was heard with admiration at 12. years old, at 24. with laughter. Yet by the good leave of the *Proverb*, I have not ſeen many of *precocious* parts, except by th ir own or Educators fault, miſcarry. For many times it happens that thoſe perſons, ſeeing their advantage

vantage in the race above their companions, ſlacken their ſpeed, betaking themſelves to pleaſure and idlenes; or as they ſay of *Rablais*, who not finding his good parts and ſerious ſtudies encouraged according to his expectation, abandoned himſelf to *buffoonery*. Theſe *pregnant wits*, being much courted for their *plauſible* converſation, endanger their ruin from thoſe, who pretend to woe their friendship. It would be better for them to conſider, that they are not matched only with thoſe who ſtarted at the ſame time with them, but with thoſe alſo who had advantage; and that he is to be crowned, not who doth *as well as others*, but *as well as he can*. But becauſe of the prejudice moſt men have againſt *precociouſnes*, it will not be amiſs to ſhew ſome late examples of thoſe who begun betimes, have proved admirable, and laſted a long while. The great *Card. Bellarmine*, whilſt at School, interpreted publicly *Cicero*'s Oration *pro Milone*; at 16. began to preach, and openly read the grounds of Divinity. *Card. du Perron* read over the *Algameſt* of *Ptolemy* in 13. days before he was 18. years old. *Torquato Taſſo* ſpoke plain at 6. months old; at 3. years went to School; at ſeven he underſtood Latin and Greek, and made Verſes; before 12. he finished his Cours of Rhetoric, Poetry, Logic, and Ethics; at 17. he received his degrees in Philoſophy, Laws, and Divinity; and then printed his *Rinaldo*. And tho of prodigious natural parts, yet the writer of his life obſerves, that he writ (his Poëms eſpecially) by the force of indefatigable ſtudy, rather then vivacity of wit, or fruitfulneſs of invention; which rendred them admirable, for he

he began there where others would have ended. *Auguſtus Cæſar* at 19. years old, contrary to the advice of his Friends, put himſelf upon the menagement of affairs, claimed, and entred upon, the inheritance and ſucceſſion to his great Uncle *Julius*. So did *Coſmo* (the great *Coſmo*) *Medici*, at 17. years old, contrary alſo to the counſel of his kindred, take upon him the government of the Republic of *Florence*, after the murder of his couſin Duke *Alexander*. By the bye alſo 'tis obſerved, that to both of theſe the firſt day of *Auguſt* was fortunate, to the one for the Battle at *Actium*, to the other for the two victories over the two *Strozzy*, Father and Son. *Veſalius* began when a Child to cut up Mice and Rats; *Mich. Angelo* to draw Figures: *Galen* to compoſe Medicines. *Jo. Picus* Earl of *Mirandula* outwent his Teachers, nor could they propoſe any thing to him, which he did not immediately apprehend; and the 900. *concluſions*, which he propoſed to defend againſt all oppoſers under 20. years, of age, ſhew what he was, and he never retired till his death. *Joſ. Scaliger* ſaith of himſelf, that all the time he lived with his Father in his youth, he every day *declamed*, and before 17. years old made his Tragedy *Oedipus*. Beſides many other particulars which he reciteth in the life of his Father. To *Vid. Fab. Pibrac* then not 20. years old, the great *Alciati* in his public Lectures acknowledged the ſolution of many great difficulties in the civil Law. *Grotius* at 8. years old made Verſes, and performed his public exerciſes in Philoſophy; before 15. he put forth his Comment upon *Martianus Capella*. At 16 he pleaded cauſes. At 17. he put forth his Comment upon *Aratus*. *Lipſius* writ his books *Variarum*

riarum Lectionum at 18. years old. *Ingenium habuit docile, & omnium capax præter Muſices: memoria non ſine præceptorum miraculo etiam in puero, quæ in ſenectute non defecit.* Cent. 4. ep. 87. Sr *Phi. Sydney* (ſaith Sr *Fou. Grevill*) tho I knew from a *child*, yet I never knew other then a *man*; with ſuch ſtaiednes of mind, lovely and familiar gravity, as carried grace and reverence above greater years. And what his parts were, appears by that ſtrange affection born him by *Lanquet*, and *William* Prince of *Orange*, who kept correſpondence with him when but a youth. *Calvin* printed his Inſtitutions before 25. years old. *Alph. Toſtatus* learned all the liberal Sciences without being taught; and writ in the 40. years he lived as much as moſt men can in that time well read: yet was he alſo Counſellor to the King, Referendary Major of *Spain*, and Profeſſor of Philoſophy, Divinity, and Law in the Univerſity of *Salamanca*. I could bring alſo very many more of our own Nation, and my own knowledge (beſides Mr *Oughtred* and Mr *Cowley*) to teſtify againſt that Proverb: but I think *very few* examples (*Vopiſcus* ſaith *none*) can be given of ſuch, as being dull and heavy in their youth, arrived to any great perfection in their age. *Neminem* (ſays he in *Probo*) *unquam perveniſſe ad virtutum ſummam jam maturum, niſi qui puer ſeminario virtutum generoſiore concretus aliquid inclytum deſignaſſet. Mai non ſi raccoglie buon frutto nell' autunno, ſe' albero non iſpunta buone foglie nella prima vera. Danti. Indubitatum eſt, eos qui in ulla re unquam excelluerunt, mature puerilibus annis ad eam rem acceſſiſſe.* P. Com. p. 59. *totum in hoc conſiſtit, primum in beneficio Dei, proxime in educatione.*

cationc. Ibid. Are there not therefore 2. ſorts of precocious? ſuch as have really good parts and abilities by nature, and if theſe faile in their proficiency, it is the fault of themſelves or teachers. Or 2. ſuch as being brought up in converſation above the reſt of their age ſeem to excel, having onely imitated better copies then their companions, thoſe are like Trees whoſe nature it is to bear early Fruit, theſe like thoſe accelerated by a too-early or accidental heat and may often verify the proverb. However let not the Educator ſlacken his endeavor towards any of them, nor let the young man himſelf *deſpond*, but rather (which is a great truth) ſay, that God Almighty hath thus furniſhed him to be an *ornament* to his Creation, and an *aſſiſtance* to mankind. Let the Educator alſo be more careful of him, and *not leave him to himſelf*; for there will come cold froſts and hails, loathings and tediouſneſs of *Labor*; which, if not well defended, will hazard his dropping off. The *ſubtle and delicate edge*, if encountring too great difficulties, is in danger *to turn*; in ſuch caſes therefore, let them not be tired out, but aſſiſted, to expedite themſelves with eaſe and delight. Propoſe to them high and noble ſtudies, but give them your hand: keep them continually running, but not at their full ſpeed, leſt they grow weary, and loath, and abandon them. And indeed it is a much greater difficulty and maſter-piece, to direct and conduct *great parts*, then *mean ones*: *parts* are *indifferent* to good or bad, and great parts to great good or great evil; and *all great evil*, as well as *great good*, proceeds from them. And which way ſoever they go, they are not eaſily diverted, their abilities

bilities supplying them still with sufficient defence for themselves. *Maxima ingenia*, saith *Seneca*, *mire & timeo, mediocria probo*: as he is in less danger who *walks on a plain*, than he who *dances on a rope*. *Manutius*, in the Preface to his Paradoxes, tells us of one *Creighton*, a Scottishman, who at 21. years old (when he was killed by order of the Duke of *Mantua*) understood twelve Languages, had read over all the Poets, and Fathers, disputed *de omni scibili*, and answered *ex tempore* in verse. *Ingenium*, saith *Scaliger*, *prodigiosum, & admiratione magis quam amore dignum, ei judicium defuit. Principes solent illa ingenia amare magis, quam bene doctos.* Such persons, if *not well regulated*, (which as I said is difficult,) become many times *proud and conceited*, angry and precipitious, scornful and presumtuous; many times also light and freakish. And truly *mean* and indifferent, or even *low*, *wits* have more pleasure and satisfaction, then these *high-flyers*. For trusting to their parts they neglect study and exercise, and so are easily surprised and discovered; when either not fully apprehending the question and the consequences of an opinion, or themselves not well disposed for discourse.

3. THERE is another sort who have not so great parts, but have a *volubility of language*, are able upon a suddain to speak *de omni ente & non ente*, and of them too, *pro & con*. This passeth, amongst Women and ordinary people for *Eloquence* and great parts, but amongst discreet and serious persons, for *impertinence*. And the rather, because these Men chuse to talk commonly of things they understand not, or are

are most improper and unknown to the company; and of them also, without order, or method; and have, when at a *non plus*, certain *common places* to retire to; lest they should fall into that terrible disgrace of having no more to say.

4. Some persons (tho very few) have a strong *indoles* or inclination to, and abilities for, some particular science; *strong*, I say; for a slight fancy to one more then another is not straightways (as they call it) *a Genius* to such a thing: for *most men* are not altogether indifferent to *all sorts* of learning, (tho *Card. du Perron* could never observe that he was more affected to, or more apt for, one science then another) and yet may arrive to a great perfection in that, whereto they are least disposed. But if his *Genius* lead him so strongly to any one Science, that he be unapt to others, it is by all means to be humored. *Ne tentes* (saith *Quintil.*) *quod effici non potest; nec ab eo, quod quis optime facit, in aliud, cui minus est idoneus, eum transferas.* It is reported of *Ch. Clavius*, that being found by the *Jesuits*, under whose education he was, very unapt for learning, and ready to be sent back to his Parents, to be some other way employed, before they would quite abandon him, one of them resolved to try him in Mathematicks; wherein in a short time he profited to admiration, and grew very famous and eminent in those studies. Or if his *Genius* be accompanied with a noble and generous wit, let great endeavor be used to teach him *other* Sciences; and if that, he is inclined to, be not the noblest, to take him off

from *it* also. *Omnino iniquum est nobiliora ingenia dehonestari studiis minoribus.* Yet many times it is difficult to bring such off their inclination; as in *Monsieur Pascal*; out of the Preface to whose last book I will transcribe some passages very memorable both concerning the *precociousness* of his wit, and strong *inclination* to Mathematics.

"*Monsieur Pascal* was observed in his child-
"hood to have had an admirable understand-
"ing to pierce into the profundity and depth
"of things; and to discern solid reason from
"superficial words. In so much that when they
"offered him words only, his understanding
"was restles and unsetled, until he had disco-
"vered reason. At 11. years old, at table, hav-
"ing struck an earthen dish, and observed it
"to make a sound, which ceased as soon as
"touched with his hand, he was very earnest
"to know the cause thereof; and from that
"began to demand many other questions con-
"cerning sounds, in so much that he made
"then a small, but very ingenious, treatise
"concerning sounds. This his strange inclina-
"tion to ratiocination, made his Father fear,
"that if he should give him any insight into
"Geometry and Mathematics, he would be so
"much taken with them, that he would neg-
"lect all other studies, especially Languages.
"He therefore resolved to hinder him, to lock
"up all the Books of those Sciences, and not
"so much as to speak of them in his presence.
"But all this cautiousnes served only to excite
"his curiosity; so that he often intreated his
"Father to teach him Mathematics, or at least
to

"to tell him what they were. His Father to "ſatisfy him ſomewhat, in general ſaid, they "were Sciences which taught how to make fi- "gures equal or proportional one to another, "and withal forbad him to ſpeak to him, or "think any more, of them. A command im- "poſſible for ſuch a wit. For upon this hint "he began to revolve them continually in his "mind, eſpecially at his times of recreation. "Once eſpecially being in a large Hall (where "he uſed to divertiſe himſelf) he began to make "figures with a coal on the pavement, as a "circle, a triangle of equal ſides, or of equal "angles, and the like, and this he did eaſily. "Afterward, he began to ſearch out and make "propoſitions. But all Books and inſtruction "being by his Fathers diligence concealed from "him, he was forced to give names and defi- "nitions after his own invention. A circle he "called a round, a line a bar, &c. After this "he framed alſo to himſelf Axiomes, and upon "them Demonſtrations after his own manner, "till he arrived to the 32. *Prop.* E. *l.* 1. His Father "ſurprizing him in this poſture, was mightily "aſtonished when he heard him diſcourſe, and as "it were analize his propoſitions. And here- "upon by the advice of friends, he put into "his hands *Euclides Elements*, which he read and "comprehended at 12. years old, with as great "pleaſure and facility, as other Children do "Romances: he read and underſtood it all by "himſelf without any Maſter; and advanced ſo "much in that knowledg, that a while after at "*Paris* he entred into the Conferences of learn- "ed Men, held once a week concerning Ma- "thematical queſtions. Thither he brought his

"own inventions, examined others propositi-
"ons, &c. and yet was all this knowledg only
"the product of his leasure hours. At 16. years
"old he composed a treatise of *Conics*, which
"*Monsieur Descartes* would not believe but to
"have bin the work of his Father, endeavor-
"ing to procure reputation to his Son. At
"19 years old he invented that Instrument of
"Arithmetic, which is in print; and at 23. hav-
"ing seen the experiments of *Torricelli*, he also
"added to them a great number of his own.
This example of *Monsieur Pascal* is very extra-
ordinary, as was that of *Pet. Damianus* to pie-
ty, who being a Boy and almost starved and
naked, by the churlish and unnatural usage of
his Brother, yet having found a piece of mony,
not regarding his own necessities, he bestowed
it upon a Priest to pray for his Fathers Soul.
Most men are fit for many Sciences, and that
inclination, which they have to one more then
another, is ordinarily *from their ability* to per-
form one more then another: as memory is
for some; wit for others; courage and bodily
strength for others, &c. or *from their own im-
tation, or others recommendation*, by word or ex-
ample to one thing more then another; or
from some external and accidental effect they have
seen or known of any one, or some such like.
But tho all men have not, or scarce any
have, *all faculties* excellent in an equal degree;
it will be the Teachers care and Educateds en-
deavor to better that, wherein they are *most de-
fective*; but so all waies, that you conduct them
by that way they will go. Too much strain-
ed-wits, as forced grounds, badly correspond
to our Hopes. *Unusquisque suum noscat*, saith
Tully,

Tully, ad quas res aptissimi erimus in iis potissimum elaborabimus. Seneca saith, that *Virgil* was as unfortunate in Prose, as *Cicero* in Verse. But I am rather perswaded that both the one and the other proceeded from want of practise. For *Tasso* was eminent in both; and *Ovid* was an acute and eloquent Declamator as well as a fluent Poët. And *Sen.* l. 2. Cont. 3. stories of him, that being importuned by his Friends for liberty to expunge three verses out of his Writings, he yeilded upon condition he might except three, and named those they would have blotted out.

5. BESIDES what I have already mentioned, there are in teaching Sciences, two great rules to be observed. 1. *Begin not to teach a new science till your Scholar understand all that is necessary* to it; as not Rhetoric till he know Grammar, and the Latin Tongue, for so he will learn both more and cheerfuller. Whereas the mind cannot to purpose intend many things at once. Tho such studies as have correspondence and affinity may well be conjoined; for the comparing illustrates both, and variety takes off the tediousnes. See *Quint.* l. 2. c. 12 Be not too hasty with your Scholar; *advance* him *not too fast*; lay the foundation sure and stable. Remember that you are not powring into a bucket, but filling a bottle; the putting in too much hinders any from entring. He that eats faster then he digests, breeds crudities, and work for the Physician to purge away. Besides he that understands, goes on cheerfully and securely. Which I take to be the reason, why *Men of age make greater progres in*

learning, then Children. Jul Scaliger began not to learn *Greek* till 40. years old, and then mastered it in a very few months, as he did *French* and *Gascon* in three. *Pet. Damianus* learn'd not to read till mans estate, yet proved one of the eminentest Scholars of his time. *Baldus* entred so late upon the Law, that they told him he intended to be an Advocate in the other World. 2. *Teach not too much at once*, but take your Lesson in pieces, let him spell before he read; invent in English before in Latin, confutedly before in order; then *chuse* the best, put it in *order, turn* it into Latin, and then *file* and polish it. It is reported of *Virgil*, that he first composed his matter in Prose, then turn'd it into Verse, afterwards reformed those Verses to fewer; and last of all revised and amended them. To these rules I must add, that *he be taught things necessary* or *useful*. Such are,

1. LANGUAGES. The *Bulla Aurea*, tit. 26. commands all the Sons of Electors to be brought up from 7. years old, in the *Italian* and *Slavonian* Languages, and to perfect that study before 14. That is prescribed to the German nobility; but for ours it seems requisite, that they learn the *Latin Tongue*, so much as to understand an Author readily, to write and speak it competently; and if they go abroad, the more readily they speak it, the better. Other of the *learned* Languages are ornaments, but not so necessary as the *Modern*: and of these, theirs, with whom we have most converse, are the most useful.

2. IT is requisite that he learn to *speak perspicuously*,

ſpicuouſly, decently, and *perſuaſively,* which is *Rhetoric.* To underſtand the difference of ſtiles Epiſtolary, Hiſtorical, and for Orations in all the three kinds. Alſo to *compoſe* and *pronounce* them hanſomly, at leaſt in his own Language. It is better alſo, if he underſtand and practiſe (tho not much, except he have a conſiderable dexterity in it) *Poetry*; without which no man can be a perfect Orator, but his fancy as well as expreſſions will be low and mean. *Poetry* warms the imagination, makes it active, and promt to ſoar to the top of *Parnaſſus*; it emboldens to the uſe of a lofty *Metaphor,* or confident *Catachreſis.* Beſides accuſtoming the ſtile to meaſure gives inſight, judgment, and readines alſo in Oratorical number. It teacheth alſo to chuſe good words, to conſider, weigh, and pierce better into what we read, to take notice of the moſt delicate artifice, and diſcern ſparks of diamonds. So that it is obſerved, that when *Poetry* is deſpiſed, other Sciences alſo are in the wane. One great piece of *Poetry,* and perhaps the moſt familiar and proper, is the *Dramatic,* in which could they be of good ſubjects, well garbled, and diſcreetly handled, it would not misbecome our young Gentleman to have his part.

3. MUSICK I think not worth a Gentlemans labor, requiring much induſtry and time to learn, and little to loſe, it. It is uſed chiefly to pleaſe others, who may receive the ſame *guſto* from a mercenary (to the perfection of many of whom few Gentlemen arrive) at a very eaſy rate. I ſhould rather adviſe Singing, eſpecially if you fear him ſubject to a conſumtion; which

which, besides that it strengthens the lungs, modulates the voice, gives a great grace to elocution, and needs no instrument to remove or tune.

4. TO *discourse pertinently and rationally* is also necessary. This is Logic; which tho taught in every Colledg, and every one learneth, yet do very few attain perfection in it. *Error* is so well disguised, *Verity* is also sometimes so deep, and our cord so shallow, that it requireth very much experience, to be able readily to discover the truth, and dissolve a sophism. These knowledges already mentioned are but *foundations*, upon which all Sciences are *built*, but themselves appear not in the *edifice*. For they are nothing but regulating and *perfecting the actions of our natural faculties*; not *informing* them with any new or extrinsecal accedent; they are disposing and preparing the *table*, that good resemblances may be *drawn* upon it. They are necessary that a man may make the best advantage of his natural parts in apprehending of other *Arts* and *Knowledges*. Some indeed have bin of opinion, that a *Gentleman* needs no more, but what nature hath given him. *Licinius*, and a great *General* in our own times, were so illiterate, that they could scarce write their own names. *Lewis XI.* desired his Son might understand no more Latin then, *Qui nescit dissimulare, nescit regnare*. But what harm had it been if he had saved his Successor the labour and pains of weeding out of *Paris* and all *France* so many ignorant and foolish persons, and planting better in their rooms? For which the Historians

rians tax him. Or what harm had it bin, if he had permitted his Son (Charles VIII.) to have learned somewhat of *Latin*? He could at the worst but have done as he did, that is commit his busines to others, and not be able to discern good counsel from evil, and interessed. But it seems that Prince had but one trick in *King craft*, and that a very mean one; more Latin might have taught him others, and not to have needed that, so base and unworthy of a Prince. As it did those great *Monarcks*, who were practised in them, *Julius*, *Augustus*, and the rest of that family; (whereof *Nero*, to his dishonor, was the first that stood in need of borrowed eloquence, *Seneca* making his speeches for him;) *Trajan*, *Hadrian*, *M. Aurelius*, and that miracle of Princes, *Severus Alexander*. *Hannibal* wrot the lives of two famous Generals: and *Alexander* slept with *Homer* under his pillow. I will not muster up any more examples; they are infinite. Learning, i. e. *Sciences* are not *necessary* to every man; nor all to any man; yet are they useful to all, tho not to all equally. but that is best, which is most beneficial and proper for every ones condition of life. *Learning and study makes* a young man thinking, attentive, industrious, confident, and wary; an old man cheerful, and resolved. 'Tis an ornament in *prosperity*, a refuge in *adversity*; an entertainment at *home*, a companion *abroad*: it cheers in solitude and *prison*; it moderates in the height of *fortune*, and upon the throne. In *these parts of the World* we seem to run after *Sciences*, and think them to be all things; whereas the great and *universal busines* of our life, especially active,

is

is wiſdom, prudence, noblenes, and liberty of ſpirit. *Sciences* are neceſſary to mans life, and Profeſſors of them are requiſite to inſtruct ſuch, whom it concerns to know and exerciſe them; in other perſons wiſdom is the chiefeſt, and what can be ſpared from acquiring that, let it be beſtowed upon Science. By the way, take notice, that theſe are not both the ſame, that to *be learned* is *not to be wiſe*; nor are Sciences to be placed in the upper room, notwithſtanding the honor and wealth to be acquired by them. They are particular means for the obtaining particular ends; and diſpoſe a man very much for wiſdom alſo: but the great univerſal *Art* is, *Tu regere imperio populos, &c.* to excel others in virtue, prudence, and thoſe abilities which render him more uſeful in the general concernments of Mankind. Beſides Sciences are eaſily learned being taught by routte and courſe; but *wiſdom* requires greater *advertency*, and more *accurate obſervation*; which all are not able to *learn*, and very few to *teach*. But, if a young man be induſtrious and of good parts, there is time enough both for Sciences and wiſdom. Thoſe are more properly the emploiments of youth, this of maturer age. He may obtain thoſe before he be well capable of this, I mean a ſufficient perfection in them; not ſo much as is required for a *Profeſſor*, but ſo much, as is neceſſary or requiſite for *a Gentleman*. Nor will the acquiſition of them hinder his progreſs in this, but much further, and advance, it. Both becauſe of the well-diſpoſing of the faculty, and of the affinity between both knowledges. Amongſt Sciences therefore I recommend to him,

5. THE

5. THE *practise of discoursing*, or the seeking after truth by Evidence, which is *Mathematics*, *Geometry* especially. I mean not a superficial taking upon trust the *Propositions*, or the *practical* part only, or *Instruments*; these spoil, make not, *Mathematicians*; but the *high road of Demonstration*. This is the first part of the building that appears above ground; it is practising them in the greatest Instances of invention that we know; it fixeth the fancy, it accustometh to thinking, and enquiring after truth in all discourses. *Analytica* is the gage of a mans part, and *Algebra* the pinnacle of argumentation. Only let it be remembred, that I advise it here as a *piece of Education*, not a profession. I would not have a Gentleman give up himself to it; for it makes him less fit for active life, and common conversation; *except* he well consider that he cannot find his Demonstration in all matters; *except* he can be content with such evidence as the subject affords; and not despise a proof, because he can say somewhat against it: and *except* he can apply his mind and intention to things as they are in the World; and not rack them to the accurate model of his exactly regulated Imagination.

6. NATURAL *Philosophy*, but especially *Ethics*, and *Politics*, should also not be neglected. Which will dispose him, when he comes to greater maturity, to comprehend the *Laws*, especially of his own, and neighboring Nations, and their Government. Of which I shall speak hereafter.

7. YET

7. YET one thing we lack. *Albertus Magnus* desired of God 5. years before his death, that he might forget all that he had learned in those studies, that he might entirely give himself up to *devotion*. The example also of *Monsieur Pascal* is very eminent. "Tho he was "able, as any man could be, to pierce into the "secrets of nature, and actually did see very far "into them; yet more then ten years before "his death, he so well understood the vanity "and nothingnes of all those kinds of know-"ledg, and conceived such a distaft againft them; "that he could hardly endure men of parts "should seriously discourse of, or busy them-"selves in, them: from that time he always "professed that nothing besides *Religion* was an "object worthy an ingenious mans study; that "it was a proof of the lownes, whereto we "were thrown by the fall, that a man should "seriously fasten upon the search of such things, "as contribute little or nothing to his happi-"nes. Wherefore his usual saying was, that all "those Sciences produced no consolation in "the times of affliction, but that the know-"ledg of Christianity was a comfort both in "adversity, and defect of all other knowledg. "He believed therefore, tho there were some "advantage or customary obligation to study "things of nature, and to be able to conceive "and discourse rationally concerning them; "yet it was absolutely necessary not to prize "them above their just value. And that if it "were better to know and undervalue, then be "ignorant of them; yet it were better to be "ignorant of, then know and overvalue them. The gentle spirit of *Petrarch* also long before his

his death quitted his *Helicon* and *Muses* for mount *Olivet* and *Divinity*. *Card. du Perron* kept not so much as any book of humanity (tho formerly a great Poet and Orator) either Poetry, Oratory, or History in his Library. The History of *I. Pic.* is very remarkable; for being falsely accused by his Emulators of 13. points of Heresy in those 900. conclusions which he propos'd (at 19. years old) to be publickly disputed by any opponent; and endeavouring to defend himself (which he did very learnedly in his Apology,) God gave him the grace to examine more narrowly the whole course of his life, and to discover in himself what no other had espied. For being a Prince young, very beautiful, and most wonderfully agreable in conversation, he used to make love to many great Ladies; but upon the foremaid occasion he not only absolutely gave over all that sort of conversation, burning also the books of his amours in Latin and Italian verse, but he also quitted the whole study of Philosophy, and entirely betook himself to Divinity. Somewhat like did *Bembus*, *Ronsard*, *Marc-Ant. Muretus*, *Laur. Gambara*, and *Cavalier Marini*. And *Naugerius*, tho formerly a famous Poet, yet afterwards so much detested all licentious compositions, particularly *Martial*, that every year he bought up a considerable number of such books, and upon his birth-day solemnly burnt them. *Nonnus in penance* for his *Dionysiacs* paraphras'd the Gospel of St. *John*. *Pet. Veliardus* not being able to abolish the custome of reading the Poets, &c. *Omnes Poetas, scriptoresque profanos Evangelicos faciebat. Omnia ad exædificandam in*

timore domini juventutem accommodabat, ut unde non pauci perniciem periculumque ſuæ diſcipulis ferunt, inde illis in ſalutem & morum diſciplinam compararet. Orlan. in vita P. Fabri. Theſe, you will ſay, did well to begin to diſengage themſelves of their riding poſture, when they came in ſight of their home: but that it will be difficult to perſwade young men coming into the World to follow theſe examples. This I grant; yet ſome time ſhould be given to him that gives us all, *even in youth*; and the more the better; and as before I adviſed to the *practiſe of Religion* in the very beginning; ſo, as they grow towards maturity, I would perſwade them to the *ſtudy of Divinity*, even that *decried ſtudy of School-Divinity*. Which the great Earl of *Strafford*, and many other very wiſe Perſons and States-men have themſelves ſtudied, and others recommended. *Theologia Scholaſtica principi viro neceſſaria; nam, dum quæſtiones ſuas diſcutiunt, omnes ſubtilitates, effugia, ſuſpiciones, omnes denique ingenii machinas & vires produnt, &c.* The Writers of this do more exactly canvas, and ſearch out, their ſubject, then any other whatſoever. Which partly might be the reaſon why *Monſieur Paſcal* fell into ſuch an utter diſlike and loathing of his Phyſical and Mathematical ſtudies in compariſon of Divinity. For tho he afterwards made that diſcourſe of the *Roulet* or *Cycloid*, yet all therein was found out by chance, and almoſt without ſtudy; and beſides he intended it for another purpoſe far differing from Mathematics. But if ever this learning was *neceſſary*, it is now much more certainly, when ſome are ready by the ſtudy of Nature to

to immerse God in matter; and with those impieties of *Democritus* and *Epicurus* to confound him with Nature: and others, for want of this ballast in these unsetled times, are driven upon rocks and sands by the ignorance of some, and craft of others, that lye in wait to deceive the *better-minded*, but *less learned*, then themselves.

6. AND the *best place* and *manner of learning* these, and all other Arts and Sciences, or what belongeth to them, I take to be in *the Universities*. And so hath bin the general opinion from the very beginning of learning. These were the *Schools of the Prophets* in Gods Church; and such were *Athens*, *Alexandria*, and many other places, among them that followed their own reason. For these were the great *Markets for Learning*; *here* resided the best learned, and greatest frequency of them; *here* was emulation and mutual information in studies: *here* were opportunities of discoursing, studying, and continual advance; *here* were Books, privacy, and all other necessaries for that purpose. And still to this day in all Christendom is this observed; every Nation, whether Kingdom, or Common wealth, makes the establishing and well regulating their *Universities*, one of the principal parts of their care. For from hence they draw *able subjects* for all professions and employments; here they institute, both in learning and manners, the whole Youth of the Nation, and the hopes and honor of the growing age. And therefore do the Supreme Magistrates, by such great rewards, and immunities, encourage and procure the best *Professors*

and Teachers in every Art and Faculty. And ſuch rewards are needful to entice perſons of great parts (as ſuch muſt be,) to ſuch indefatigable and unceſſant labor and ſtudy, and to quit all the means of advancing themſelves in the Common-wealth to ſerve the Public. In theſe places you may find skilful men in all Knowledges you deſire: *ſome* give their mind and time to *Languages*, *others* to *Sciences*; either to have a right and large knowledg, or comprehenſion of things, whether the effects of Nature or manner of her operations; or of the ſublimer and abſtruſer general propoſitions concerning the higher and nobler entities, and ſuch as are not obliged to the Laws of Nature: *others* to be able to expreſs their knowledg and notions, whether *popularly* by orations and ſpeeches, wherein they are frequently exerciſed; or convincingly to learned Men, by their continual Diſputations, to which they are educated. I mean not that arguing and diſcourſing, which a Student uſeth with his own ſelf to find out the truth, but that which comprehendeth both this, and the aſſiſtance alſo of others, *public and open Argumentation pro & con. This is it* which brings a queſtion to a point, and diſcovers the very center and knot of the difficulty. *This* warms and *activates* the ſpirit in the ſearch of truth, excites notions, and by replying and frequent bearing upon it, *clarifieth* it from the ashes, and makes it ſhine and flame out the clearer. Beſides it puts them upon a continual *ſtretch* of their wits to defend their cauſe, it makes them quick in replies, intentive upon their ſubject: where the *Opponent* uſeth all means to drive his

his Adversary from his hold; and the *Answerer* defends himself *sometimes* with the force of truth, *sometimes* with the subtility of his wit; and *sometimes* also he escapes in a midst of words, and the doubles of a distinction, whilst he seeks all holes and recesses to shelter his persecuted opinion and reputation. This properly belongeth to the *Disputations*, which are exercises of young Students, who are by these velitations and in this palæstra, brought up to a more serious search of truth. And in them I think it not a fault to *dispute for victory*, and to endeavor to save their Reputation; not that their questions and subjects are concerning things of small moment, and little reality: yea I have known some Governors that have absolutely forbidden such questions, where the truth was of concernment; on purpose that the youth might have the liberty of exerting their parts to the uttermost, and that there might be no stint to their emulation. But indeed in *natural Philosophy* (wherein the greatest liberty is given) what is there that is not disputable? and even they, who most pretend to experiments, will find it difficult to produce one *new*, or confute an *old*, universal proposition; and when they shall discover one, they will find it disputed both with contrary reasons and experiments. So true is that of *Salomon*, Eccles. 4. *Tradidit mundum disputationi eorum, ut non inveniat homo opus quod operatus est Deus ab initio usque ad finem.* And of Siracides, Eccluſ. 18. *Non est minuere neque adjicere, nec invenire magnalia Dei. Cum consummaverit homo tunc incipiet, & cum quieverit operabitur.* There may be further discoveries, as perhaps was the circulation

culation of the blood, and some others; and with all thankfulnes we acknowledg, and embrace their labors that endeavor such advancement: but to lay new principles, especially since the received are incorporated into all common speech, and our Languages are formed conformable to them; and consequently all mens notions set accordingly, which will not be altered and extirpated by small fancies, is a busines of an higher difficulty. Besides *Aristotle* himself, whom all Universities, Christian, have followed about 400. years (longer then any other of his maligners have continued theirs) but the *Grecians* and *Arabians* much longer time, was not a Novice in Natural History; witnes those most learned works in that subject. Yet did he write his Philosophy conformable, not contradictory, to his knowledg in particulars; and therefore it must needs be very difficult to overthrow that which is so well grounded, which was the product of so much experience; and by none but those who are better versed in that learning then himself. Neither is his *Philosophy* more *notional* then all Sciences, which are delivered in a *Synthetical*, i. e. a doctrinal method, and begin with universal propositions. I acknowledg indeed one point of Education, wherein I wish our Universities more defective then they are, i. e. that which the Ladies call *breeding* and *accomplishment*; a fault incident to all these Schools of Learning, even to *Athens* it self; for *Plutarch* tells us, that long before his time some persons wondred, why those, that went *fine Gentlemen* to *Athens*, and very knowing, after a year or two's stay there began to *know nothing*; and the

the longer they ſtaied the *greater clowns* they proved. A *negligence* incident to thoſe, who have their minds more emploied then their bodies; and who converſe not with the gallantry of the age.

7. That you may judge the better of *Univerſities*, I will ſet down the manner of Inſtructing in forreign *Univerſities*, or alſo our own in former times; without reflecting upon, or judging our preſent practiſe. Anciently in *Oxford* and *Paris*, (the two only general Studies for a long time on this ſide the Alps) I ſuppoſe in the others too, their *reading* was *dictating*, and their *learning writing* thoſe dictates of their Maſter. *Card. d' Eſtouteville* about 1476. reformed this tedious and unprofitable way of teaching, and brought in (as it ſhould ſeem) the manner now generally uſed; which is, *firſt* an account of the former Lectures; *then* to read and write about half an hour; *then* to explicate that about an equal time. Experience ſince hath added an hour more for the Scholars *conferring* one with another in circles, in preſence of their Reader, and *diſputing* upon queſtions given them the reading before. The hour that remains, the Maſter begins another Lecture, explains it to them, and gives them queſtions for the next diſputations. Yet the *Jeſuits* in *Portugal*, to eaſe their Scholars alſo of much of the labor of writing dictates, have printed a *Courſe of Philoſophy*, which they explain, confer, and diſpute upon. And this ſeems the beſt way: but whether introducible amongſt us; or if it be, whether better then Tutors reading privately

privately in their Chambers, especially if Tutors be diligent, it is not fitting for me to determine.

8. THE true *method of studying* to render any one a learned man, I conceive *not* to be, *to trust to his memory*; *Aliud enim est meminisse aliud scire: meminisse est rem commissam memoriæ custodire; at scire est & sua quæque facere, nec ab alio exemplari pendere.* And these differ as much as *digesting* our meat, and *reserving* it in a cupboard. Wherefore *neither* is it *to be able to quote many Authors, nor* tell their opinions, *nor* to repeat their pretty sentences or profound subtilties: as *neither to read many Books*, nor to say them by heart, is to be a *Scholar*: but to *digest* what is read, and to be able to know where a difficulty lies, and how to solve it, *i.e.* to make it your own, and to be able to satisfy your self and others in that which you conceive to be truth. *First* of all then, *propose* to your self a subject; never read at adventure the book newly come out, or in fashion, whatever subject it handles, for that is commonly lost labor: but *read* alwaies *with design:* then shall you know where you are, how far you have gone, what is behind both of that Science, or of the whole *Encyclopædia.* Having fixt upon your subject, *take an Author*, a modern one, and the learneder the better: and *consider first the latitude and method of your Science*: and then *begin with his first question*; upon which first use your own thoughts; or at least yours together with his, *i.e.* let your imagination loose, both before and when you read; discourse, doubt, argue upon and against; and draw consequences from your

Author

Author; who is many times but a ladder to your own inquisitivenes. When you have *found a difficulty*, which neither your own thoughts, nor his writing, do resolve, make use of other Authors of the same subject; for what one *wants* another *supplies*; your difficulty perhaps your Author foresaw not, another did. And by the citations of modern Authors you will easily be directed where to look for satisfaction. When that question and the difficulties and solutions are fixed in your mind by sufficient *meditation*, go to another, and so forward.

CHAP.

CHAP. XI.

Of Invention, Memory, and Judgment; and how to help better, and direct them.

IT is not my purpose to intermeddle with any particular *Art* or *Science* in this discourse; but only with such things, as do not properly fall under, or belong to, any of them, yet are generally required to them all. And first I must reassume, what before I only mentioned, that there are three *faculties* to be cultivated, *Wit*, *Memory*, and *Judgment*.

1. WIT, the actions whereof are *fancy*, or *invention*, is in ordinary acception, *nothing else but a quicker apprehension of such notions, as do not usually enter into other mens imaginations.* It consists (saith *Thesauro*) in 1. *perspicacity*, which is the consideration of all, even the minutest, circumstances: and 2. *versability*, or speedy comparing them together; it conjoins, divides, deduceth, augmenteth, diminisheth, and in sum puts one thing instead of another, with like dexterity, as a jugler doth his balls. It differs very much from *judgment*; *that* is more perspicacious, *this more* profound; *that more* quick, *this more* stable; *that* chiefly considers appearances, *this* reality; that produceth admiration and popular applause, *this* profit and real advantage. *Ingenious men* are commonly impatient of

of thinking, and therefore take appearances for reality; and their fancy ſtill ſuggeſting new conceits, ſuffers them not to weigh or compare reaſons: wherefore they are commonly unfit for buſines; their ability conſiſting in ſudain apprehenſions, and quick expreſſions; whereas 'tis only ſtudy, and thinking, that hatcheth and produceth all noble deſigns and actions and if *ingenious* men do come to *conſider* ſeriouſly, or to deliberate, they are able to ſay ſo much for either ſide, that they have no *reſolution*; they *diſpute well*, but *conclude nothing*. Conſequently they are irreſolute, inconſtant, and unfortunate: and their *wit* failing before they arrive at old age, and not being furniſhed in their memory and judgment, they become flat and contemtible. But if *wit* be *joined with power*, it is very dangerous to the public. *Sapientia ſine eloquentia parum prodeſt civitatibus; eloquentia ſine ſapientia nimium plerumque obeſt, prodeſt nunquam.* ſaith *Cic.* l. 1. *de Invent.* I think I may truly add, that all miſchiefs in Common-wealths proceed from theſe *Wits*; for wiſe men *will not* diſturb government, and fools *cannot*. Whereas the *Judicious* man is fitted for any employment, conſiders what dangers and evils may happen, and avoids them; conſequently is proſperous, brings about his deſigns, advanceth himſelf and family. And the longer he lives, the more doth his Talents increaſe. In ſum, *the one* is beſt in a Tavern or Coffy-houſe, *the other* at a Councel-table: *the one* is a facetious companion, *the other* a faithful friend; *the one* a good droll, *the other* a good Patriot; *the one* makes us merry, *the other* wiſe. *Wit*, ſay ſome, proceeds

ceeds from active spirits, or a greater degree of heat in the brain; the excess whereof produceth *madnes*; and so difficult is it to determine what degree serves for one, and what for the other, that the Proverb assigns them the same confines. And indeed the conceits of *Mad-men* are nothing else but high and extravagant *Metaphors*: as that of one who fancied himself a fire-brand, and desired every one he met to blow him. Another thought himself a mustard-seed. Another took himself for a glass-alembick with a long nose, the droppings whereof he called Rose-water. Others were Cocks, Urinals, &c. A lesser degree of madnes was that they called *Enthusiasm* (many times from some vapor or water out of the Earth) which was imagined to come from the Gods, and which created the most ingenious *Poets*. Who all, pretending to that *afflatus*, continually call'd upon the Muses, Nymps, and Presidents of those inspiriting places, in the beginning of their Poems. And they, who are denied by *Nature* this faculty, and will not take the pains by *study* and exercise to prepare and fit themselves, are wont to increase their heat or frenzy by *Wine* (which causeth a temporary madnes;) or by some *high Passion*, which hath the same effect as drunkennes. *Magna pars eloquentiæ est dolor*, said *Seneca*, when he heard a dull Orator declame most eloquently that day his Son died. So *Polus* the Actor, that he might more vively represent the grief of a Father upon the body of his diseased Son, brought in an Urn the ashes of his own Son, newly dead. This for one *Passion*. So for anger, *Si natura negat, facit*

facit indignatio, versum. *Archilochus* and *Hipponax* two very bad Poets, yet for *spite* and *rabbia*, to be revenged of two persons that injured them, invented those doggrel sorts of Verses, Iambics and Scazons, whose force they so well applied, that their Adversaries made away themselves. And for *Love*, let the Smith of *Antwerp* be witnes; who being refused by his sweet-heart because of his dirty Profession, changed his hammers and anvil for pencils and tables, and arived to be the famousest Painter of his time. And *Buchanan*, when he kept Schole at *Bourdeaux*, hearing that a certain young Gentlewoman, for whom he had a great affection, was questioned for her life, on a sudain transported perhaps with *Venus* as well as with the Muses, went into the Court, where her cause was pleading; and demanding licence he defended her ex-tempore in heroick Verse so excellently, that he moved the Judges not onely to spare the Lady, but to admire and afterwards much befriend his great ingenuity. But to let these pass; *Wit* is the mother of facetiousnes, conceits, jests, raillery, satyricalnes, (which is almost *synonymum* to wit,) drollery, quick reparties, quaint Metaphors, and the like, in conversation. Of projects, new Inventions, Mechanical Instruments, &c. And in learning is the great Nurse of Poetry, Oratory, Musick, Painting, acting, and the like.

2. JUDGMENT *is the deliberate weighing and comparing of one subject, one appearance, one reason with another; thereby to discern and chuse true from false, good from bad, and more true and*

good from leſſer. Which who ſo doth, is a wiſe man, beloved of God, and reverenced of all good men. Its parts conſiſt 1. in *circumſpection*, or conſideration, of all circumſtances, advantages, accidents, &c. 2. *In ſagacity*, or collecting much from little hints; which requires both a great vivacity, ſerenity, and ſubtilty of ſpirit; all theſe together make up *Solertia*. 3. *In caution* or weighing all things for, and againſt, the ſubject. And 4. *Providence*, or proviſion of futures, what may, and what may not, moſt probably fall out; which is the height of human wiſdom. A *judicious man* is ſtable, ſolid, ſerious, looks after truth, real advantage, and happines; is fit to govern and obey: is not rash or inconſtant; believes not eaſily; nor eaſily disbelieves, but as his reaſon guides him. His diſcourſe is not ſo *plauſible* as *ſolid*; uſeth *reaſons* more then *Metaphors*; ſpeaks to purpoſe, and knows when to hold his peace. He is what every one ſtrives, but few arrive, to be. This faculty is proper to all Sciences that depend upon *rational diſcourſe*, and much thinking, as Divinity and profound Myſteries thereof; Natural Philoſophy, and Moral; Practical Medicine, Law, Judicature, and Government in Peace and War.

3. MEMORY *is the calling to mind or recollecting of what hath bin before known and apprehended.* They that excel in it are accounted many times *greater Clerks* then *wiſe men*; are able to *cite* many Books, and Authors, and their Editions; can *tell* their opinions; and *enterlace* their diſcourſe with ends of gold and ſilver. Yet, if not menaged by *judgment*, their opinion

opinion or learning is of little force or esteem amongst knowing men; who yet can gather many useful things out of their confusion. This faculty is necessary for *Lawyers*, whose learning lies in quotations, and records; and who *number*, rather then *weigh*, their *Authorities*. 'Tis also proper for learning Languages, Criticismes, Philology, Antiquities; for putting out, commenting upon, and making Indexes to, Authors. It is a natural faculty and conspicuous even in Children, who by it learn till they arrive to some considerable degree of Understanding.

4. IT is commonly imagined, that a *great memory* seldom accompanieth a *great wit*, or a *good judgment*; and that these three are incompatible one with another; that they have divers habitations in, and a divers temperature of, the brain. Whereas I think the contrary is generally, but not alwaies, true. And thence is gathered an effectual argument, that they are all menaged by one great *Agent*, *the Soul or Spirit*; which is above temperature, place, and matter. That one man proves not excellent in all or many Sciences, proceeds not from the inhability of one or other faculty of the Soul; but either *from* the long time required to one study; *from* want of industry, every one being most ready to make use of, and cultivate, that, wherein they have some natural advantage, and to neglect the other; or *from* the too great attachment Men have to what they first master, so that all following studies are cast into the mold of the first; or lastly *from* a mistake, for that memory is not

ſo conſpicuous, except where wit and judgment are wanting. Yet in theſe later times what perſons have we ſeen eminent in all three faculties? *Eraſmus*, when a youth, had all *Terence* and *Horace* by heart; *Joſ. Scaliger* in 21. daies got by heart all *Homer* (the *Ilias* containing 31670 verſes, and the *Odyſſes* about the ſame number) and in 4. months all the other Greek Poets. *Jul. Scaliger* in his extreme old age had his memory ſo firm, that he repeated to his ſon 200. verſes at a time which he had before compoſed and retained in his memory 24. houres. *Monſieur Peiresk*, when a youth at School, could repeat all *Ovids Metamorphoſis*, and *Juſtins* Hiſtory without book. *Card. Bellarmin*, ſaith *Gallutius*, had ſuch a memory, *ut quicquid legeret ſcriberetve ſtatim ac ſubito reciperet, quicquid recepiſſet, fideliſſime conſtantiſſimeque retineret.* *P. Paolo Sarpi's* great memory, as well as wit and judgment, even from a Child, read in his life. What a man *Monſieur Paſcal* was in divers Sciences, his other works; what in Divinity, the Provincials Letters, demonſtrate. I will omit *Joh. Picus*, *Paulus Scalichius*, *Adr. Turnebus*, *Caſaubone*, *Card. Perron* in four daies got by heart all Eccleſiaſtes in Hebrew, and beſides his other vaſt abilities, was alſo an excellent Poet. Mr *Oughtred* in his old age had *Ovid* and *Virgil* freſh in his memory. *Fr. Suarez* had S. *Auſtins* works ſo by heart, that he could repeat, not only the ſenſe, but for the moſt part his very words; and if he was asked of any thing in his own works (22. Volums in fol.) he could tell the place and very page where he treated of it. But this himſelf called not *me-*

mory,

mory, but *reminiſcence*; for it was indeed as much *judgment* as *memory*: for he was ſo well verſed in that learning, and ſo perfectly maſter of it (having read the whole Courſe of School-Divinity, as I remember, 17. times over) that if he were asked of any point, or concluſion, he would diſcourſe of it juſt in the ſame manner, and order, as he had writ it in his Books. I could produce many more inſtances. But in reaſon, the goodnes of the *judgment* muſt depend upon *invention* and *memory*; that being the faculty which gives ſentence according to the reports of the other two. Yet few there are in whom theſe faculties are, as I may ſay, mingled *ana*. It is beſt therefore that all be cultivated and advanced as high as they are capable to be: and what is moſt defective is moſt to be helped. And Children having *memory* by nature, *invention* not till youth, nor *judgment* till maturity, their *memory* is firſt to be menaged: only with this caution, that they be made to underſtand what they learn, and the reaſon of it, as ſoon as they ſhall be capable.

5. OF the bettering of *Judgement* we ſhall ſpeak in another place; but *for Memory*, becauſe we remember better thoſe things, 1. *which we* learn from our Childhood; 2. *which we* are more attentive to; 3. *which we* exerciſe our ſelves moſt in; 4. *which we* orderly apprehend; 5. *which we* can call to mind from the beginning; 6. *which we* conceive to be ſomewhat like; 7, and *which is* pleaſing to us; and becauſe childhood and youth have their *memory* (tho not ſo excellent as men, yet)

more useful then their *understanding*; therefore what ever they learn, *let it be got by heart*, that they may repose and store up in their *memory* what their understanding afterwards may make use of: let them also *frequently render it*, and after several interstitiums; which will be a great help to their *memory*, to the perfecting of which nothing conduceth so much as *practise*. Yet there is also an *Artificial* help to *memory*, which is variously and obscurely delivered by many Authors; the shortest and easiest method is this. Make use of a sufficient number of places best known to you; as of Towns in the way to *London*, the Streets of *London*, or the Signs in one Street, such in fine as are well known to you. Keep their order perfectly in mind, which first, which second, &c. and when any word is given you to remember, *place* it in the first Town, Street, or Sign; *joyning* them together with some fancy, tho never so extravagant, the calling to mind your known place will draw along with it the fancy and that the word joined to it. And these you may *repeat* afterwards either in the *same order* as they were delivered, or *backwards*, or as you please. This serves very well for *words*, and indifferently for *verses* after much practise; but it requires a long time by this art to remember *Sentences*. A *succedaneum* to memory is *writing*; and Students are wont to serve themselves of *Common-place-Books*, excellent helps to ordinary memories. The best way that I know of ordering them, is; To *write down confusedly* what in reading you think observable. [Young Students commonly take notice of remarkable Histories, Fables, Apologues, (such as are not, in

in *Esop*) Adagies, if not in *Erasmus*, or *Manutius*, Hieroglyphics, Emblems, Symbols; (which are all but simile's dreſt after divers fashions) Hiſtories of heathen Gods, Laws and cuſtomes of Nations, Wiſe and uſeful Sentences, Elegant Figures, Reaſons and Cauſes, Deſcriptions and the like.] Leaveing in your Book a conſiderable margin; marking every obſervation upon the page as well as the pages themſelves with 1, 2, 3, &c. Afterwards at your leaſure ſet down in the margin the page of your Index, where the head is, to which ſuch Sentence relates: and ſo enter into the Index under ſuch a head the page of your Note-book, wherein ſuch ſentence is ſtored. Theſe Note-books, if many, are to be diſtinguished by A, B, C, &c. your Index muſt be well furnished with heads; yet not too much multiplied, leaſt they cauſe confuſion. Your own experience will continually be ſupplying what is defective.

6. INVENTION is bettered by *practiſe*, by *reading*, by *imitation*, and by *common-places*.

1. FOR *practiſe*, let him have a *Teacher*, who himſelf hath ſome conſiderable dexterity and practiſe in it, who may guide his charge by fit and eaſy rules and exerciſes, and not truſt him upon fishing in Books at firſt; and may take his ſubject after him, and shew him what more might have bin ſaid, and what he hath ſaid, bettered. Neither let the young man torture his mind at all; but ſet down what is ſuggeſted by his memory or fancy concerning his ſubject, be it conſiderable or no. The *Soul* will by little and little *beat*, and *wind* it ſelf, unto higher conceptions;

ptions; and in transcribing, may reject what is too obvious. Let him be taught first to *fill up a Sentence* with epithetes, oblique cases of the Instrument, manner, cause, and all circumstances and relations: which is easily known by the rection of the parts of his Sentence. Practise him in *most easy oppositions* of *Not* and *But*; in most *easy descriptions* of things most familiar to him, to enure him to the observation and taking notice of what he sees: in *enumeration of parts* and species, as *The old is better.* In *Histories or Fables*; giving him somewhat to make out the rest, as *Ultima omnium spes evolavit è dolio*; in most easy and *familiar similes*, as of a Shepheard and Magistrate, pismire and industrious person; sufficient variety of these is collected by *Erasmus*. Under simile's are comprehended also Metaphors, Allegories, Fables, Parables, Symbols and the like. And it were a good exercise amongst a circle of Scholars, to propose a *Symbol* (the easiest first) and every one to answer in his turn; *v. g.* let every one give his Symbol of *fortitude*, and a motto or word for it such as, *a Pillar*, which sustaineth the greatest weight laid upright upon it, the motto *Rectum stabile*; *a Palm tree* that grows up against a pressure, *Tu ne cede malis, sed contra audentior ito*; to *a Die, homo quadratus*; *An oaken bough* struck with lightning, *impavidum ferient*: A *Rock*, an *Anvil*, an *helmet*, &c. *Fables* are taken (as *Symbols* from things natural) from things animate, as an Eagle, Cock, &c. clothing them with speech and action; such betwixt Men, are *Parables*. So there are mixtures of all these, as, *Easter said to the Griggs, tarde venerunt*. There are also *compound* subjects, which they call *Emblems*, of which *Alciat, Sambucus*, and many

many others have made Volums. Such are also *Impresa's* of great Men, a vast number whereof are collected by *Typotius* and others. Another way of practise is, to *apply* all such things as he seeth, or as occur in his ordinary busines or conversation, to somewhat of morality, policy, &c. As seeing an Ivy thrust down the wall upon which it grew, one said, that was the perfect emblem of a *flatterer*; an onion having its germe covered with so many scales, representeth a man that *conceals* his intention under many pretences, and the like.

2. FOR *reading*; verse him well in *inventive Authors*: such are generally all Paradoxists, Satyrists, such as write one against another, Declamators, Controvertists, and generally Orators and Poets, as *Cicero*, *Quintilian*, *Seneca*; I name him last, because, tho his matter be very good, yet he husbands it well, and spreads it thin. Among the Latin Poets, *Lucan*, *Juvenal*, *Claudian*, *Epigrammatists*, &c. Let him also use his own *invention* before he reads upon his subject; and in *reading* set down what his own fancy suggests upon, or besides, the Author; and let him always *read*. *Cassiodorus* reports of *Tully*, that he refused to plead when it was expected, because he had not read upon his subject.

3. FOR *imitation*; let him *imitate* those he readeth (as is taught in Rhetoric) by *translating*, *paraphrasing*, *epitomizing*, and *composing* upon his own subject somewhat like the other. Give him the same subject with an Author unknown to him; and then compare his conceits,

ceits, fancies, reasons, metaphors, &c. with the Authors. Let him also vary discourses, as an *History* into a *Dialogue*, or *Epistle*; which take their Arguments from all occasions; as *Antenor* to *Priamus*, to send back *Helena*. *Agamemnon* to *Menelaus* to quit her. So to vary Comedies and Dialogues into Epistles and Discourses, as *Mitio* to *Demeas* to spare his Son, and the like.

7. 4 FOR *Common-places* and helping the Invention by them, many have written very copiously; others think it altogether unuseful. For that experience testifies, *That those*, who have passed the course of their studies, and never understood or practised this Art, have yet had very good inventions; *that those* who use their fancies, do not all serve themselves of these common-places, nor beg at every door for Arguments and Metaphors; *that* the matter suggested by these places is only general or an heap of universal notions, which is rather a disadvantage then an help. Thus *l'Art de penser*. But on the contrary, it must be acknowledged, *that* all the Ancients, *Aristotle*, *Cicero*, &c. made great account of this; *that* tho some have great parts, that they can without Art perform the effects of art, yet all Fields have not a River or a Spring in them, but some require the diligence of a bucket; *that* those (whom they called *Sophistæ*) who governed learning in their daies, made Profession, out of these places, to teach to discourse upon any subject *pro & con*, and to say all that could be spoken concerning it: *that* many of late daies have attained to plausibility in discourse meerly

ly by *Lullies* art, which is but a few of those *common-places*; and those too the most general and indistinct: *that* all conceptions are drawn out of these *places*; and if reason, naturally as it were, and of her self runs to them, it cannot but be very useful (for Art is a more certain guide then Nature) to make her see her own power, to discover to her self her great treasure, and to direct her, whither to go for what she wants. For if the soul be a great Palace furnished with all necessaries; is it not a considerable assistance to the general Dispenser, to shew him where every thing is disposed and depositted in its proper place? The sole reason, why these are not more taught in the Schools, is, because they are included in, and learned together with, Logic and Philosophy, and tho the use of the Topics in Logic be quite different from this here intended (which seems to be the mistake of that Author) yet being the things are the same, it is left to the diligence and versability of the Understanding, to apply them according to all their uses. The uses of Topics in Logic and Rhetoric, are to discover the value and force of a proposition in order to find out the truth, and to produce assent in our selves or others, either by conviction or perswasion; but here they serve to procure a right notion and apprehension of things, by considering all that belonges to them: as also to communicate the same right notions to others; and by questions to draw forth as many notions as the subject will afford. It is true also, that these *places* are general; for being the *common* springs of wit and invention, they cannot be otherwise; Invention being the well applying of general

pre-

predicates to particular subjects. Thus much also I confess, that these *Topics* are not so profitable to them, who already understand Sciences, as to those who are ignorant; and concerning the usefulness of them to *such*, *Matteo Pellegrini* (of whose *Fonti del' ingegno* I have made much use in this chapter) telleth us; that the Gentleman, for whom he composed that Book, by the use of it, arrived to such a perfection, as to be able in a short time to write, without defacing one word, many pages concerning any the meanest subject proposed to him; to the great admiration of as many as knew him.

It is also *to be noted*, that some *subjects* are *barren*, which notwithstanding will serve very well for *beginners*; such as are universal, plain, ordinary themes and propositions, which are to be fertilized by divers *Artifices*; chiefly by clothing them with some rare or unaccustomed *circumstances*; such as have a shew of *novelty* or *unexpectedness*, for nothing else is grateful. As to *congratulate* for a degree, marriage, &c. are barren, except there be somewhat particular of age, severer examination, extraordinary merit, &c. *It is* also *to be noted*, that, tho some persons have such happy *Inventions*, that they can presently compare notions, and as it were *descant ex tempore* upon a subject; yet will they sometimes beat a loss; and then *these Topics* will be useful unto them, tho perhaps not so much as to ordinary wits; who must read, and observe much, that they may store up a Magazin of conceptions; and practise much also, that they may readily and easily by their *questions* pump out what is to serve their occasions. For every *proposition is the answer*

swer to some question, and we think we understand perfectly, when we are able to answer any question concerning our subject. All subjects also are either of *single words*, or *propositions*.

Invention concerning *single words* consists chiefly in substituting other single words for it, whether for expressions only, or to raise more matter for propositions.

In short, the height of the Invention, a *single word* is capable of, is an high *Metaphor*, *Catachresis*, or *Hyperbole*. I will give you an example of a *single theme*, and how the fancy discants upon, and menageth it through all the *Predicaments*, out of *Imman. Thesauro*, to save my self the labor. His subject is a *Bee*, *dead*, in *Amber*, which he makes a *compound subject*, and takes first the several parts, *Bee*, and *Amber*.

Substantia.

APIS. *Animans, fera, avicula, corpusculum vivax, insectum.*

ELECTRUM. *Gemma inanimis, Heliadum sororum lacrima, arborum sudor, humor concretus, viscus, gelu.*

Quantitas.

AP. *Pusilla, brevis, levis, monstrosa.*

EL. *Gutta, stilla, vara merx, informe corpus, formas se in omnes vertens.*

Qualitas.

AP. *Flava, auricolor* (for first she was iron-colored, till Jove changed that for golden, because she was his Nurse) *sonora, ingeniosa, prudens, sedula, casta, vilis, metuens, somni minax.*

EL. *Flavum, mellicolor, illustre, perspicuum, clarum, pretiosum, nobile, à fluido aridum, tenax, gelidum, fragile, sterile.*

Relatio.

AP. *Fimo-genita, mellis genitrix, nobilissima insectorum, Jovis nutricula, fera socialis, Reip. amans, fucorum hostis, Regi fida, Colonis chara; Harpyiæ, Amazoni, Pegaso similis; Aristæi inventum.*

EL. *Ex populo genitum; matronis carum; speculo, auro, vitro, simile.*

Actio & Passio.

AP. *Hortos populatur; dulces è floribus succos delibat; furunculos insectatur; nocuis nocet; telum jaculatur; venena fundit; nectareos molitur favos; facibus ceras ministrat; aliis mellificat; domos architectatur; Remp. gerit; Regibus paret; pro Rege militat; fumo necatur.*

EL. *Magnetica virtute paleas rapit; animalcula illaqueat; labra mordet; oculos allicit; Phaetontem extinctum deflet; artificum torno expolitur, elaboratur.*

Locus & Situs.

AP. *Hyblæa, Cecropia, odoris innata floribus, hortorum cultrix, ceratæ urbis inquilina; domi nidificat; dulces nidos fovet.*

EL. *In Eridani ripa, ad Phaethontis sepulchrum stillat; monilibus & armillis inseritur; thesauris atque scriniolis servatur.*

Motus.

AP. *Per florea rura volitat, vagatur; semper fugax, quasi aliger equus, & eques; dum volitat, pugnat.*

EL. *Trunco hæret & profluit; lentum, segne.*

Quando.

AP. *Brevis ævi; in castris hyemat; vere novo se prodit; in aurora roscidum nectar legit.*

EL. *Æternum, immortale; vere liquatur; densatur bruma.*

Habere.

Habere.

AP. *Pennigera, alata, loricata, armata; tubam & haſtam gerit; ipſa telum & pharetra.*

EL. *Aurium appendix; virginum geſtamen; monilium decus & luxus; inter opes numeratur.*

So joining ſeveral of theſe together, you may call a Bee *Ingenioſum inſectum; byblæa hoſpes; Alis Cecropia; nobiliſſima ſimi filia; aurea Jovis alvix; florum prædo, hirudo; Floræ ſatelles; cereorum ædium architecta; nectaris propinatrix; mellis opifex; puſilla hortorum Harpyia; volans veneſica; loricata avicula; alata Amazon; volatilis tuba; viva telorum pharetra; furunculorum terriculum, &c.*

And Amber, *Pretioſum gelu; luctuoſa Eridani gemma; jucunda Heliadum lacrima & monile; Phaethontis funus; lapideum mel; aridus liquor; concretus fluor; aurum fragile; gemmeus arborum ſudor; gelidus ignis; viſcoſa lux; avicularum illex & pedica; flavus Eridani ſupellex; lubricæ opes, tenaces divitiæ; populata ſpolia; lapis non lapis; armillarum pupilla; lacrimoſum Matronarum deliciũm; nobile aurium pendus.*

Then he joins both together, not conſidering that the Bee is dead.

Subſtantia.

Nova Metamorphoſis! olim flebilis Niobe in ſaxum, nunc apis flebilem in gemmam migrat; Miræ deliciæ! Apis inter gemmas numeratur: lapis animatur, animal lapideſcit: Meduſam videt apicula; imo eadem Meduſa eſt & lapis: novas natura docet inſitiones, in arbore gemmas, in gemmis apes: prodigioſa fecunditas, lapis aviculam parturit, &c.

Quantitas.

Myrmecidis anaglyptis adnumerandum opus; apis in gutta. Unica hæc apis rempub. peroſa ſibi vivit;

sola suum implet aviarium, & pusilla se in aula jactat, &c.

Qualitas.

Fulva apis fulva lucet in gemma; electrum dixeris in electro. Cerne ut gemmeo radiet fulgore igubile insectum; dices etiam Apicula est sidus. Alget Apis in flamma; ardet in glacie: quid enim electrum nisi flammeum gelu? vilissima rerum Apis electo pretium astruit; nescias utrum utri plus conferat, Electrum Api, an Apis Electro. Hac pretiosior est captiva quam libera, eo tarior quo clarior. Hem voluptuarius puellarum terror Apis in gemma; de alieno superbit Apis, luce fulgentium sua.

Relatio.

Jovis altrix præmium alterum tulit, olim aurea, nunc gemmea; imaginem cernis quam nemo expressit, sine cælo cælatam; nimis ipsa sui amatrix apicula perpetuo se miratur in speculo.

Actio.

Arbor apim, apis oculos rapit; ex ista gemma pateram confice, Nectar apicula propinabit. Cerne ut arcto complexu hyblæam volucrem gemma foveat; dices electrum esse Adamantem. Ad Phaethontis sepulchrum dolens apicula lacrimis obruitur. Arcupio delectantur Heliades, viscus est lacrima. Incauta apis in lacrimis invenit insidias. In furto deprehensa gemmeis compedibus tenetur apicula. Non impune arbores pupugit ut flores. Florum prædo fit arborum præda. Avaræ volucri viscus est gemma. Electrum vidit Apis, mel opinata in illecebris laqueum reperit. Dolosas experta gemmas, viscata munera, &c.

Locus & Situs.

Gemmea in theca latet venenum. In gemma latitat fera: & opes timentur. Apum Regina regiam inve-

invenit qualem nec Semiramis. Auream domum ſibi condidit Nero, Apis gemmeam.

Sumtuoſa hæc Apis in gemma nidificat. In ſpeculo excubias ducit. Gemmam cuſtodit apis qua cuſtoditur. Apim coluere Ægyptii, apem avari. Infidæ infida latebra latentem prodit. Ubi aſylum ſperabat carcerem invenit, &c.

Tempus.

Strenua bellatrix apis in gemma hyemat, æſtivat in glacie. Brevis ævi avicula lacrimis æternatur. Nuper avis, nunc lapis.

Motus.

Vernis feſſa laboribus apis vacationem obtinuit in gemma. Caſtrorum deſertrix in oſtro cubat. A lento velox tenetur. In liquido hæret, in ſicco natat. Nimis alte volitans Icario lapſu naufragium fecit. Effugere ſi poteſt, nollet, illuſtrem ſortita carcerem. Rara avis volucri gemma, &c.

Habitus.

Novum indumenti genus, veſtita eſt apis & nuda pellucet. Jam matronales inter luxus feram numetes, &c.

If you add to theſe another circumſtance, the Bee dead in Amber, you diſcover a new field of matter.

Subſtantia.

Venefica hic jacet cui gemma venenum fuit. Titulo non eget hic tumulus, latentem cernis. Lethalis hic ſuccus, quam necuit, ſervat; dubites, apiſne mortua ſit an electrum vivat; exanimatum corpus ſuum animavit ſepulchrum. Hoc cadaver, uti Hectoreum, pretio redimitur, &c.

Quantitas.

Puſillum hoc ſepulchrum Mauſoleo inſultat. Ingens miraculum apis mortua. Unica jam non eſt Phœnix, alteram oſtendit Eridanus.

Qualitas.

Obscura olim avicula, dum extinguitur, lucet. Hoc cadavere nihil pulcrius, nihil hac umbra clarius; Elysium habet in gemma. Luxus est sic perire. Pretiosum hoc funus invidiam morti detraxit.

Relatio.

Gemmeum apiculæ typum cernis in protypo. Sese ipsa finxit & fixit. Narcissi fatum experta est apis in speculo mersa. Hanc puellæ vivam oderunt, mortuam colunt.

Actio & Passio.

Exigua hæc artifex majori ingenio cadaveri cavit quam corpori; ceream sibi domum molita, sepulchrum gemmeum. Nec lacrimis eget nec face; in lacrimis conditur, in tumulo lucet. Crudelis Nympharum pietas! innocuam apim dum lugent, necant: hanc amore an odio peremerint, nescias, complexu præfocarunt. Mortuæ Heliades hostem occiderunt. Mirum, auceps in gemma latuit.

Locus & Situs.

Huic cadaveri sepulchrum non debes sed scrinium. nobili leto læta volucris fimo-genita in gemma moritur. Sarcophagi pulcritudine capta mortem solicitavit. Hunc tumulum violabit nemo; pretium vetat. Rapax volucris capaci conditur gemma; florum harpyia sic condi debuit.

Motus.

Fugacem licet aviculam lenta mors tenuit. Casses abdiderat inter gemmas. Diu pennis velificata carybdim reperit in gemma. Novum malum! in lapide mergi.

Tempus.

Quod immortalis sit apis nil superis debet, sed morti. Æternitatem Phario Regi astruit Myrrha, api Electrum, utrique lacrima. Lethali hoc succino mors apem perdidit, Apis mortem.

Habere.

Habere.

Gemmeum cadaver cerne; tales Proſerpina gemmas geſtitat. Inops victavit apes, dives moritur.

Thus much for *ſingle words*; it follows concerning *Propoſitions* or *Sentences*: theſe conſiſt of *ſubject*, *copula*, and *predicate*. The ſubject in *Invention* is either kept, and other *copula's* and *predicates* applyed to it, or changed to raiſe more matter; and then is ſubſtituted in its place either,

1. SYNONYMUM: as for little, take *epitome*, *compendium*, *pigmeus*, *homuncio*, *punctum*, *atomus*, &c. or ſome other of thoſe expreſſions, found out in the places for ſingle words.

2. GENUS; as for treachery, take deceit.

3. SPECIES; as for treachery, take Treaſon againſt the Prince, or Country, *as Tarpeia's*; againſt enemies, as *Sinon's*; or againſt friends, as *Bocchus's* betraying *Jugurth* to *Sylla*.

4. THE *Cognata*; as for treachery take feigned friendſhip.

5. OR its *ſimile's*; as of a Fiſher baiting his hook; a Coy-duck inticing thoſe of its own kind into the danger. For beginning; Root, fountain, ſpring, (as of a watch) ſeed.

6. OPPOSITES; as fidelity.

The *Copula*, for ſo we will at preſent call thoſe *Verbs auxiliary*, by ſome of which all queſtions are made, and by which the *Predicates*, whether

whether Verb or Noun, are joined to the subject. These are, *am, was,* with their divers cases and persons, *have, had; do, did: make, made: suffer: shall, should: will, would: may, might: can, could: owe, ought: useth or is wont.* These again vary questions by the *Tenses* or times; *present, past,* or *future*: and both these a long or short while: such are these questions, *Is it? was it? hath it bin alwaies? lately,* or *a long time agoe? will it be? would it be? may it be? might it be?* &c. *ought it* or *behoveth it to be? useth it,* or *is it wont to be?* Again all these are either *affirmative* or *negative. Is it not? was it not? hath it not bin? They are* also varied with *If,* as, *if it be, if it were* or *were not* what would follow? *If Alexander* had fought with *Romans*; *If* the *Sun* go out of the *Zodiack*?

For *Predicates*, ordinarily Authors do prescribe no other Common-places for *Invention* then the *Predicaments*; which indeed do supply answers to very many questions, but not to all. I have therefore rather chosen to follow *Matteo Pellegrini*, who reduceth all *Predicates* that can be applied to a subject (as near as his observation could reach) to twelve *heads*, or (as he calls them) *Fountains* and *Springs* of *Invention*; which are these. 1. The *relation* or *commerce between the object and human faculties.* 2. *Constituents* or parts. 3. The *causes, principles*, or *efficients.* 4. The *End.* 5. The *Action.* 6. *Passion.* 7. *Quality.* 8. *Quantity.* 9. *Time.* 10. *Place.* 11. The *Subjects.* 12. The *Correspondents.* Of which I shall speak in order, shewing what *sub-heads* every place containeth, and how matter may be drawn out of them by *questions.* Yet I shall not set down all

all that is to be ſaid, for that were both impoſſible and unneceſſary; but ſufficient to make the uſe of them, and of all not ſet down, underſtood and practicable. The manner to uſe them is this; ſet down the common place with its particular heads upon a ſeveral table or page; till by frequent peruſing and practiſing they become ready and familiar to you. Then, by the auxiliary Verbs put in form of a queſtion, find out ſuch notions contained in each place as are agreeable and fitting to your ſubject: change alſo the ſubject (as often as you have need) by ſome of the former waies, and apply the queſtions after the ſame manner to them alſo.

I. COMMON-PLACE. The Relation of the object to the faculties of man, is as divers as the faculties are; 1. *Senſe external, internal.* 2. *Underſtanding.* 3. *Expreſſion.* 4. *Affection.* Concerning ſenſe (your ſubject being the object of ſome of them) are theſe and infinite other queſtions, v.g. a Battel. Have I ever ſeen it? at leaſt painted? or deſcribed? might I have ſeen it? where? how long agoe? how often? had I ſeen it, what would it have wrought in me? I would I had ſeen it, for How can I imagine it? what notion have I of it? hath my friend, or ſtranger, or acquaintance ſeen it? had he ſeen it, or not ſeen it, what would have followed? hath he dream'd of it? If a Battle be ſo terrible when heard, much more when ſeen; yet more when preſent in it. Could virtue be ſeen how would it allure all the World! 'tis pitty a lye cannot be ſeen, that all men might beware of it. Again, the paſſion of the ſenſe affords ſuch queſtions

ſtions as theſe. The Comet, did it deceive, weaken, blind, aſtonish, confound, please, comfort, cheer, the ſenſe?

Semper ego Auditor tantum? nunquamne reponam,
Vexatus toties rauci Theſeide Codri? &c.

2. CONCERNING *Underſtanding*, or the internal faculty of knowing. The actions whereof are *thinking*, *imagination*, *apprehenſion*, *comprehenſion*, perfected when we have a compleat notion, or *Idea* of our object; this by many men (an original of many errors) is confounded with aſſent. *Aſſent* or belief that the object is ſo, or not ſo; hereto belong alſo *doubting*, *opinion*, *believing* or crediting another, *ſcience* or perfect knowledg, *deceit*, *error*, *previſion* or foreſight, *remembrance*, there being nothing that falls not out to be the object of the underſtanding, &c. Concerning theſe, we frame commonly theſe with infinite other queſtions. *v. g. Columbus's* finding out the new World. How came it into his thought? did any think of it before? what imagination or conception was formed of it? why were not ſuch, as before him had that imagination, excited to undertake it? did the Ancients think it impoſſible? did they doubt, whether it were not all Sea? did they believe their Predeceſſors that denied the Antipodes? how did *Columbus* firſt aſſent to it? what Arguments, what Authorities moved him? if he had not thought upon it, would any other? A thing ſo probable did it find many abetters? &c. How did it move, work upon *Columbus*, when he firſt gave his full conſent? what Reſolutions did he take upon it? &c.

3. EX-

3. EXPRESSIONS, or the faculty which discovers our minds to others, comprehendeth *Words*, *languages*, *spoken* or *Written*; *our own* or *forreign*; *ancient* or *modern*; *copious* or *barren*? *elegant* or *rude*; *pleasant* or *harsh*; *perspicuous* or *obscure*; *ambiguous*, *equivocal*, *synonymous*, *proper*, *natural*, *figurative*. Again, *verse* or *prose*; *narration*, *interpretation*, *question*: *instructing*, *disputing*, *determining*, *affirming*, *denying*, *proposing*, *answering*, *confuting*, *amplifying*, *exhorting*, *praying*, *commanding*, *advising*, *congratulating*, *condoling*, &c. All these things are *true* or *false*; *likely* or *unlikely*; *doubtful* or *certain*.

To this head are referred also all expressions not by words; as by *painting*, *graving*, *symbols*, *emblems*, *characters*, *cyphers*, *hieroglyfics*, *impresas*; as also signs with the hand, eye, or other motion of the body; either natural, or by consent of general custome, or particular correspondence. As also all natural expressions of passions, as sighing, laughing, &c.

V. g. Being to speak of *America* and its Inhabitants; I ask what is the name of the Country? what language it is? who imposed it? whence derived or took he it? what is its true signification? what the reason of imposing it? what synonymas to it? is it equivocal? who hath writ of it? in what language? how much? &c.

Again, is there any Map of it? what doth it resemble? is it painted any where? &c.

4. AFFECTION hath these sub-heads, whence questions may be suggested. *Delight* and *trouble*; *pain* and *pleasure*; *love* and *hatred*; *desire* or *aversion*; *hope* or *fear*; *gratitude* or *ingratitude*; *anger*, *admiration*, *veneration*, *contempt*, *in-*

indignation, *compassion*, *complacency*, and in short all other motions, or passions of the Soul. In reference whereto I demand, if *v. g.* a visit of a friend hath ever, and when, and how often, delighted me? whether it be a thing desirable, joyful, &c. to me? or if to any other, and to whom? &c. If he should come, how would my passions be affected? what content? &c.

II. SECOND common place of *Constituents* containeth three heads. 1. of *essential degrees* of *Genus's*, *Species*, &c. 2. of *Particulars* of its *Species*; and 3. of *parts constitutive*.

The first hath subheads all *Essential predicats*. Beginning first with *ens*; enquiring if your subject (*v. g.* an Unicorn) be, or if there be such a thing. So descending, if it be *a substance*, or *accident*. If a substance, whether *corporeal*, or *incorporeal*. If an accident, whether *quantity*, *quality*, *motion* (*action* and *passion*) *relation*, *time*, or *place*; running through the *species* of your *genus* till you come to your subject it self. These subdivisions of every *genus* are to be found in the predicaments. For example, an Eagle. Is there such a thing? a substance or accident? is it a substance created; corporeal? compounded? living? mortal? animal? irrational? volative? wild? that flies single, not in flocks? with a hooked-beak? living by prey? &c. So concerning the first *predicate*, many questions offer themselves. As, War is a thing, no great matter if it were not in the World. Were it not that we see it acted every day, we should esteem it a fabulous *chimera*; such as *Cerberus*, and the *Furies*. Were it not, from how many calamities should we be free? Oh that there were

were never known the names of quarrels, diſſentions, hatreds, fightings! but that love, charity, and peace reigned every where, What ſort of entity is War? purſuing it through all its differences; it is an action, not peaceable or profitable, but troubleſome and offenſive: offenſive upon deliberation, not by Nature, as cold is contrary to heat: for intereſt of ſtate, to diſtinguiſh it from robbery or private quarrels. Menaged with open violence, not ſecret plots, with armed multitudes, againſt an enemy that defends himſelf with a competent Army, &c.

The ſecond ſuggeſteth to us conſiderations, if the ſubject be one or many, ſimple or various; and of how many ſorts, *v. g.* how many ſorts of Eagles? of War? by Sea, by Land, offenſive, defenſive; juſt, unjuſt; horſe or foot-fights; fair or barbarous. So for particulars, the War of the *Turks* againſt the *Venetians*, *Engliſh* againſt *Hollanders*, *French* againſt *Spaniards*.

The third of *Conſtituent parts*, whether *eſſential*, *integral*; and theſe *homogeneal* or *heterogeneal*. *Adjuncts*, as hairs are parts of Beaſts, leaves of Trees, and theſe either excrementitious, or elſe perfective and for ornament; as pillars are parts of noble Buildings, Theaters, Fountains, Piazza's, &c. of great Cities. Or parts of order, as beginning, middle, end: ſuperior, inferior; internal, external, &c. The Soul, hath it parts? may it have? why hath it or hath it not? if it had or had not, what ſort of parts? how many, &c.

III. The third Common-place is of *Cauſes*, *efficients* or *principles*, to which are reduced,

occasions, *instruments*, *means*, or any *concurrents*, *assistants*, or *accessories* to produce the effect. These again are *remote*, *near*, or *immediate*; *universal*, *particular*: *primary principal*, or *secundary* and *less principal*: *total*, *partial*, *separate*, *conjoined*: *internal*, *external*: *necessary*, *contingent*, *fortuitous*, *intended*: *weak*, *strong*: *which may*, *or may not*, *be hindred*: *easy*, *hard*: *possible*, *impossible*: *prepared*, *unprepared*: *dispositions*, &c. Again, all these are either of the thing it self, or the thing being such as it is, clothed with accidents and circumstances.

In human actions also are other heads, as the *Person*, *our selves*, or *some other*, *friend*, *neighbour*, *stranger*, *enemy*; which work either *by chance*, by *reason*, by *passion*, and these *love*, *hatred*, &c. by *force*, *necessity*, or *violence*; by *custome*, by *error* or *mistake*, by *opportunity*, &c. as War: by whome or between whome made? who the occasion? what moved to it? what was the true cause? what the pretence? whence began it? with what Armes and Forces was it menaged? what instruments or furniture? what conveniences? how many artillery? how many horse? how many foot? how many shot? what stock of mony? what strength? what experience? what counsel? who the General? what a one for skill, courage, fortune? what under-Officers of all sorts? how qualified? was he constrained to fight? did he undertake the charge voluntarily? out of duty? ambition? doth he menage it by intelligence? treachery? or force?

IV. THE fourth Common-place is of the *End* and *Means*, or of Good; for the end of every Agent and every action is *Good* either

real

real or *seeming*; *near* or *far off*; *private* or *public*.

Of *Ends* there are several degrees or subordinations. The *ultimate* or *supreme* end. The chiefest is the *glory of God the Creator*: next, the *perfection of the universe*. And these are *universal* of all things. Next follow more *particular* or *mediate* ends, the *conservation* of the *Species*; the conservation of the *Individuum*: its *delight* or pleasure; *excellency*; and *convenience*; *honestum*, or *duty*; *profit* to the Agent, his friends, neighbors, the public, his Country, &c.

All *natural Agents*, though they *work* for an *end*, yet *intend* it not, but are *directed* to it. Only *man*, being a rational creature, knows and *aimes* at an end. And the end of the *man* is one; of his *Art*, another: as the *statuary* makes a statue to *get mony*, &c. but of his *Art* is to *resemble the Archetype*. Of mens *intentions* or aims, some are *Principal*, others *accessory*: some *ordinary*, others *accidental*. *Pompey* married *Cæsars* daughter; *not for* the love of progeny, *nor for* her beauty, or dowry; but *for* his own ambition, an *accidental end* to marriage. Some *direct*, others *perverse*; as a Father recounts to his Son the worthy actions of his Ancestors, to *provoke* him to the like; which he *perverts* to pride, libertinism, disobedience to Laws and Magistrates, and insolence towards his inferiors. And this happens sometimes out of error and mistake; as when an Orator diverts his Art to get applause; sometimes also out of malice and wickednes, as when a General desires Victory to satisfy his private revenge. When a man goes to Church to look upon an handsom woman, &c.

Again of ends, some are *ultimate* and principal, others *secundary*, instrumental or means to obtain the other. As a Prince gives out mony, to form an Army, to fight an enemy, to overcome him, to take away his dominion, to seize it for himself. This is the ultimate end, the other are means. Of these also some are proper and convenient for the end: as if he, that designs to be a Soldier, learns to menage an Horse, to understand and use arms, to endure hunger, cold, wearines, wounds, watching, &c. Others are improper, as to quarrel, to swagger, to be drunk, fight, kill and slay, every one he meets. To be an Orator, the proper means are to study reasoning and argumentation; to imitate *Cicero*, *Demosthenes*, &c. to observe the best way of disposing his matter, clothing it with good words, phrases, figures, &c. the contrary and improper way, or rather impediment, is to scrape together a parcel of well-sounding words, a few snaps of wit, &c.

Again, some ends are *obtained*, others *hindred*; as a man desires health and strength, *sed grandes patinæ, tucetaque crassa annuere his superis vetuere*. A Father desires his Son to be vituous and prudent, and provides him Masters, Books, &c. but the young man abandons himself to ill company, &c. hindred by our own folly, opposition of friends, enemies, &c. or fortuitous accidents.

Questions concerning the End are such as these. Wherefore? why so? to what end, purpose, intention? for whose sake? for what good doth worketh, maketh, he this? what shall he reap by it? hath he obtained his end? hopeth he, shall he obtain it? what meaps taketh he to obtain it? are they

they rational, prudent, proper? who can, hath, will, hinder him? or it?

V. THE 5. Common-place is of *Actions*. Whereof ſome are *immanent*, when the *Agent* is alſo the *patient*, commonly expreſſed by *Verbs neuters* in Latin. Such are, to grow, to fail, to move, to reſt, to want, to haſt, to declame, to ſtudy, &c. to think, underſtand, &c. Others are *tranſient*, when the *Agent* and *Patient* are divers, and are expreſſed by *Verbs tranſitives*, as ſtriking, heating, &c.

Again, ſome *actions* concern *being*; as *v. g.* Pride, what doth, can, ſhall, will, &c. it produce? [Note that all the auxiliary Verbs have their greateſt uſe and force in this Claſſe] generate, perfect, preſerve, conſume, deſtroy? Converſation begetteth ſimilitude in manners, mutual confidence, uniting intereſt, conſerves friendſhip, and is apt to procure advancement, &c. Debauchery conſumes the eſtate, deſtroies health, &c.

Others *concern qualities*: and indeed all *Actions* proceed from the virtues or faculties of their *Agents*; whether natural or acquiſite; and *Actions* are as various, and copious, as *Qualities* are. As a wiſe man gives good counſel, and doth his action wiſely. A young man doth, can, may, is wont to do foolishly. Srong Wine, doth, is apt to inebriate. In action, the place, time, and quantity often afford matter conſiderable. He can ſpeak more boldly in an Ale-houſe, then at Court. The Sun warmeth and enlightneth (becauſe bigger) more then Venus; more alſo when nearer. How doth it move, act? by it ſelf, by another? by Nature, force, chance; as the Efficient,

ficient, end, pretence, &c. circularly? directly? how in youth? how in age? how at first? how afterwards? slowly or hastily? constantly or by intermissions? equally or unequally? mediately or immediately?

To action are reduced also *Consequents* or *Effects*, which answer to the Question, what doth it, or he, work? and of these some are *made*, some are *done*? some endure no longer then the action it self: as, the room is no longer light then it is enlightened. If the Auditors mind him not, all is done, as soon as the Preacher hath spoke his Sermon.

Others *remain* after the action is ended; as health remains, tho the Medicine have ended: Science remains, when the study is finished. Science gets honor, honor employment, employment riches. A Prince what doth he? what ought he, &c. to do? to administer Justice. What will that do, or is it apt to produce? to maintain plenty, security, peace. What are the effects of these, naturally, usually, alwaies, continually? the peoples love, and readiness to to spend their lives and estates for him. Hence no danger of insurrections, rebellions, &c. he will live in great honor, and reverence with his Neighbors, &c. The golden apple, thrown by discord amongst the Gods at a feast, what consequents had it, might it have? &c. delight of the guests: Emulation and desire of the three Goddesses: Chusing of *Paris* to be Judge: Mercuries descent to carry him the message: His undertaking it: his beholding the three Goddesses, &c. So the immediate effect of the Sun is heat, thence the warming of the Earth, raising vapors, thence clouds, rain. Again, from

from heat, Seasons of the year, generation of all plants, metals, &c.

VI. THE sixth common-place is of *Passion*, or receiving an Action. But especially *suffering*, which is chiefly of evil. To this belongs *being made, being done*; Was the World, could it be, could it be made, from eternity? the rebuilding of the City, is it, may it, could it be done, finished, perfected, destroied, consumed and changed into better, worse?

Why do some men grow as fat as *Ehud*, none as as big as *Goliah*? Qualities. The Moon, because receiving her light from the Sun, is subject to Eclipses, changes, full, &c. *Priamus*, because old, lived to be spoiled of his Kingdom, to see his Sons slain, his City destroied, &c. The *Ethiopian* is burnt with heat, the *Laplander* frozen with cold.

In sum, what ever heads belong to action, may be also easily applied to Passion.

What doth the object work upon us? our senses? &c. what do all Simples and Medicines; Air, and all things (called by Physicians) preternatural? all things edible? &c. work upon us in order to health and sickness? what do all Arts work? what all virtues, vices, estates, ages, sexes, &c. work? well? ill? or indifferently?

VII. THE 7th Common-place is of *Qualities*, which hath these heads. 1. *Good* and *evil* in *themselves*: good is perfect, worthy, noble, excellent, happy, &c. *Evil* the contrary. *In respect of others*, necessary, helpful, superfluous, profitable, agreeable, hurtful, &c. as *Lucifer* was

was created a moſt noble and excellent ſpirit; but afterwards became unfortunate, wicked, dangerous, malicious, in endeavoring to diminiſh the glory of God, and deviſing miſchief to man. Full of hatred againſt Heaven, and deceit againſt Earth, &c. by which means he is become the vileſt, and moſt deteſtable of all Creatures.

2. QUALITIES *occult*, which are known only by their actions. What is the power, faculty, &c. of the *Loadſtone*? to draw Iron, to make it move towards the North, &c. who could believe the power of *Circe*, to change Men into Hogs?

3. QUALITIES *ſenſible*, ſuch are beauty, uglineſs; figures of all ſorts; light, darkneſs; colours of all ſorts, natural, artificial; white, black, &c. for hearing, ſounds of all ſorts, ſhrill, loud, skreeking, whiſtling, din, noiſe, &c. So for ſmells of all ſorts, and taſts: alſo tangible qualities, as heat, cold; dry, moiſt: heavy, light; hard, ſoft; liquid, ſolid, thin, thick, ſubtle, groſs, clear, &c. and all theſe natural, or adventitious. As *Lucretia* was beautiful naturally, &c.

4. QUALITIES of the *mind*, *faculties*, or powers natural, or accidents, as in the underſtanding, perſpicacity, ſagacity; memory, tenacious, treacherous: invention, ready, ſlow: the affections alſo and paſſions: virtues and vice belong to this head.

5. ADJUNCTS; as naked, clothed, armed, adorned,

adorned, trimmed; not men only, but Houſes, Cities, Sepulchres, Fountains, and the like.

6. SITUATION; as Cloth is tenter'd, folded, &c- a Pillar upright, leaning, fallen, hanged up, &c. a living creature ſtandeth, ſitteth, lieth, kneeleth, &c.

7. RELATIONS; as Lord, Subject, Judg, Advocate, accuſed, Magiſtrate, Maſter, Servant, Scholar, teacher: maried, unmaried; rich, poor, &c. noble, ignoble; glorious, in diſgrace, &c.

VIII. THE 8th Common-place is *Quantity*; this is eaſily and vulgarly known with its ſpecies. To it therefore belong number, one, many, few, &c. *v. g.* How many Suns are there? is it never ſeen double, or triple? why can there be no more? if there were more, what would follow? is it diviſible or indiviſible? extended? how far? how many parts hath it? how great is it? how large, long, high, thick? greater then the Earth? how often? how is it to be meaſured? how long hath it laſted? is it diminiſhed or increaſed? hath it any weight?

IX. THE 9th Common-place of *Time*, hath theſe heads, *alwaies*, *ſometimes*, *v. g.* what is the duration of the Creator? he hath alwaies bin. Is it poſſible he ſhould be not eternal? if he were not eternal, what would follow? why is he eternal? can any thing be eternal beſides him? Duration is varied into *paſt*, *preſent*, and *future*. Prudence conſidereth things paſt,

past, that it may govern the present; and maketh conjectures from both, that it may well menage the future. The past is considered by memory; the present in acting; in the future are concerned our hopes, fears, providence, cautiousnes, &c.

2. DIVERS measures of time; as *ages*, *years*, *months*, *daies*, *hours*, *moments*, and parts of time as Morning, Evening; Spring, Summer; Infancy, Childhood, &c. the beginning, middle, ending of the Duration of any thing.

3. OCCASION, as favorable, opportune, accustomed, purposed, &c. with their contraries.

X. THE 10th Common place is *where*, or *place*. To which belong. 1. The *several parts of the Univers*; as Air, Earth, Fire, Water, Heavens, Firmament, &c. North, South, &c. Zones, Climates, &c. Land, Sea, Islands, &c. Countries, Asia, Africk, &c. *India mittit ebur, molles sua thura Sabæi.* Where shall we find deceit? in shops and Markets, in narrow Souls. Where subtilty? in the *Genoueses*. Where Industry? in *Holland*.

2. PLACE is either *Proper*, *common*; due belonging to another. A Scholar in a Market is a fish on dry land. Place also is *natural*, *violent*, accidental; where it ought, is wont; it may safely, well, be. Our Country, dwelling, &c.

3. DIFFERENCES *of place*; before, behind; on the right, left &c. hand; above, under; over against, towards, &c. neer to, far off; in, by, at, &c.

&c. Where ſtood *Carthage*? *Italiam contra, Tyberinaque oſtia.* Where is water to be had? in the Fountain, River, Sea, Well, &c.

4. Qualities *of place*, cold, hot; fruitful, barren; clean, dirty; champaigns, mountainous; tilled, untilled, ſandy, chalky, &c.

5. Civil *places*, as an Houſe, Town, Village, villa, Shop, Market-place, Street, Theater, Church, Hall. Public or private. Sacred or profane, ſolitary, inhabited, our own, anothers. Where may a man plant, build, &c. upon his own. Where do flatterers frequent? the Court.

6. The *power* or *property of place*. *Vervecum in patria, craſſoque ſub aere natus.*

XI. The 11th Common-place is the *ſubject in which* any thing *belongeth*, or *wherein* any thing *is*. There is nothing that may not be the ſubject of another. The cauſe may be of its propriety. Virtuous actions to whom are they proper? in whom to be found? in prudent perſons. What things are hot? thoſe expoſed to the Sun, are neer to the fire, are in motion. Who are cunning? they who have much experience. The effects and ſigns. Who are noble? they who do nothing baſely, or craftily. Who are true Princes? they who govern for the good of their People. Who are ſubject to anger? they who have a sharp noſe, curled hair, red face, &c.

Subſtances are moſt properly the ſubject of other things. As God is the fountain of goodnes,

nes, the Angels receive it immediately from him. Men and other Creatures are good each in his kind.

So for all other things. What things are, may be, use to be, ought to be, accounted long? [Actions and Passions] a Journy from *England* to *China*. The works of *Tostatus Abulensis*. Delay of what is earnestly desired. [Time] the lives of Men before the Flood. [Place] the way from *Paris* to *Constantinople*. What things are weak and feeble. [Quantity] things small and little. [Quality] sick persons, Women, pale persons, fearful, tired, &c. [Action] Children, old Men. [Place] the Asiatics, &c.

XII. THE last Common-place is *Correspondents*, which hath many under it, as

1. *Before* and *after*; first, second, third, &c. last: beginning, middle, ending. More or less. Whether is before, *Saturn* or the *Sun*? in dignity and perfection the Sun is before: in place descending Saturn is before. In time they are equal.

2. *The same* and *divers* or different. Virgil was the Author of the *Georgics*, who of the *Æneid*? the same. How doth his Poems differ from *Homers*, *Theocritus*, *Hesiod*, *Tasso*? &c.

3. *Equal* and *unequal*: double, triple, &c. half, and generally all Proportions.

4. *Like*, *unlike*; *contrary*, *opposite*; and these varied with more and less. *Alexander* and *Jul. Cæsar* were like in boldnes, unlike in stature; of contrary dispositions. Whether was more prudent? less fortunate? Was *Plato* a better Philosopher, or *Dionysius* a worse Tyrant? the Astrologues prediction of *Cæsars* death, brings to mind the like of the Earl of *Pembrok*.

5. *Unus*

5. *Union* or *conjunction in the ſame action*; as when two act one upon another mutually, as two enemies, or emulators ſeeking to undermine one another. Or when both act upon a third, as two Rivalls toward the ſame Miſtreſs. Or both ſuffer from a third, as two ſervants under the ſame Maſter. Or one act and the other receive or ſuffer, as the Maſter and Scholar, Judge and accuſer.

6. *Together*, *near*, *far of*: *antecedent*, *concomitant*, *ſubſequent*, either in place, dignity or time. *Chriſtmas* brings to mind good cheer, mirth, jollity. A feaſt ſuggeſts Meats, Cooks, Fish, Foul, Flesh, Sawces, Dishes, Chargers, Wines, Cups, Plates, &c. The Spring brings in Summer, Autumn, Winter. *Cæſar* makes me think of *Brutus*, *Caſſius*, *Pompey*, &c.

CHAP. XII.

Brief Directions for Elocution.

I Beg the Readers pardon, if, contrary to my own design, I here subjoin to the discourse of invention a few lines in order to regulate our *speaking* and *writing*, what we have invented. And the rather, because amongst the very many Books of *Rhetoric*, I have not seen any, that declares the differences and reasons of *Stiles* and *Figures* so exactly as *Eman. Thesaur.* Out of him therefore, for the greatest part, I have drawn this short *scheme* and *prospect*, whereby any, even meanly practised, capacities may be able to discern and judg of what is well, and *Orator-like* written or spoken; and consequently himself also to imitate the *Eloquentest* Authors.

There are then divers manners of speaking and writing.

1. CONCISELY, in few short abrupt Sentence, as men ordinarily speak in common conversation, without any art, or order. As

Dic mihi Damæta, cujum pejus? An Melibæi?
Non, verum Ægonis. Nuper mihi tradidit Ægon.

Such is very frequent in the *Comedians.*

Vos istæc intro auferte: abite. Socia
Adesdum. Paucis te volo.
Dixi, audivistis, tenetis, judicate.

2. SOMEWHAT *artificially* but *imperfectly*; 1. with-

without any observation of numbers, correspondence, measure, &c. when a *period* hath no certain bounds, but goes on till the matter be ended, keeping the mind of the *Auditor* still in suspense, till all is said which is to say; which when it will be, the *Auditor* cannot divine, because he cannot foresee where the speakers design will determine. Such are the beginnings of most of S. *Pauls* Epistles. Such is that beginning of *Cicero's Oration pro Cælio. Si quis Judices forte adsit, ignarus legum, &c.* till you come to *quibus otiosis, ne in communi quidem otio, liceat esse.* So in that *pro Milone* beginning at *Occidi, occidi non Sp. Mælium &c.* unto *non modo vestibulo privaret, sed omni aditu & lumine.* So in *Catone Majore. Plus apud me Antiquorum authoritas valet, &c.* unto *per visum ex Africano audisse dicebat.*

Such is that *Ditkirambique scene in Senecas Oedipus* which begins.

Effusam redimite comam nutante Corimbo
Mollia Nisæis armati brachia thyrsis. &c.

Such that of *Virgil* in his *Silenus.*

Namque canebat uti magnum per inane coacta, &c.
And *Æneid. 6. Principio cælum ac terras, camposque liquentes, &c.*

Such is most of the *Historians* manner of writing.

This fashion of speech the *Greeks* called *Oratio pendens, Ar. Rhet. l. 3. c. 9.* such when an *Athenian Ambassador* used at *Sparta*, the Senate replied, the first part of your Oration is gone out of our minds, and the second never entred in.

3. AFTERWARDS *Thrasimacus*, or whoever he was, that first observed the pleasingnes in *Lyrics* to proceed from their *pauses* and *Measures*, began to practise the same in *Prose*; and to mince

those great and unlick'd masses into shorter and rounder *periods*. Of these, that, which consists of one entire sense only, and is not divided into members, (such as are most of *Senecas*) is called by Aristotle *Periodus supina*: and by reason of the omission of the transitions, and the frequent repetition of the same matter in several words, is by most *Orators* rejected. Wherefore others, out of more diligent observation of what was pleasing, changed those round and incoherent *periods* into many more concise *members*: carving them, as it were, into divers clauses and parcels; which were also made correspondent and commensurate one to another. So that they became neither *intire*, nor yet *maimed*; not *metrical*, yet *not without meeter*; not *in feet*, yet not altogether *loose*; *without Verse*, *not without rythme*; *verse* compared with other *prose*, *prose* compared to *verses*. This came not in fashion amongst the *Romans* till the latter end of *Tullies* time; which made his first Orations not to be so eloquent as his latter; and himself to complain that he was going out of the World when he began to understand Rhetoric. And of some Orators in his time he saith; *In iis erat admirabilis cursus orationis, ornata sententiarum concinnitas non erat. i. e.* they had a wonderful fluency in their stile, choice words, and round full periods, but they wanted the neat distribution of them into parts and members. *The first* is like an head of excellent hair, but hanging down, and flagging; *this other* like the same hair disposed and made up into rings and curles. Examples of these are infinite in *Plinies* Panegyric.

4. THIS

4. THIS *Harmony* or correſpondence of the *clauſes* of a *Period* conſiſts in three things.

1. *Equality of the members.*
2. *Contrapoſition of the words.*
3. *Similitude of termination.*

1. *Equality* is, when the divers clauſes of a *period* conſiſts of equal number of *words*, or of *ſyllables*, or *times*, (two ſhort ſyllables being equal to one long) which is altogether as graceful. As *Speremus quæ volumus; quod acciderit feramus.* Cic. *Alterum optare crudelitas eſt, alterum ſervare clementia. Superbia in fronte; ira in oculis; pallor in corpore; in ore impudentia.* Plin. *Si quid obtigerit, æquo animo paratoque moriar; neque enim poteſt accidere turpis mors forti viro; neque immatura Conſulari; neque miſera ſapienti.* Cic.

2. *Contrapoſition, antitheſis,* is a converſion or retorſion of the ſame words in divers clauſes of the ſame period. For the ſame words are ſeverally (and often contrarily) joined, to make as it were ſeeming *contradiction*, or *paradox* at leaſt. As

Sæpius accidit ut imprudentes feliciter, prudentes infeliciter agant.

Infelix Dido nulli bene nupta marito;
Hoc pereunte fugis, hoc fugiente peris.

Stultus prudentibus, prudens ſtultis, viſus.

Sometimes alſo words of a *contrary* ſignification are *joyned together* elegantly in one *periodus ſupina*. As, *Inclinatu reſurgo. Carpit & carpitur una. Qui ſpectavit vulnera vulnus habet. Sparta ibi munus habet ubi non habet.*

Sometimes words ſignifying *contrary* things are placed in *divers clauſes* of the ſame period. As, *Aut viros amplifica, aut mortuos derelinque.*

Alba liguſtra cadunt, vaccinia nigra leguntur.

Sometimes they are placed in manner of a

Dilemma. Morere, si casta es, viro; si incesta, amori.

Jupiter aut falsus pater est, aut crimine verus.

3. *Similitude of terminations*, whether. 1. by *iteration* of the *same words* in several clauses. 2. Of the *same cases* and persons of nouns and verbs, tho not the same words, yet of the same or like sound. Of the *Spartans* at *Thermopylæ*. *Trecenti sumus, sed viri, sed armati, sed Lacones, sed ad Thermopylas; nunquam vidi plures trecentos.* Of the same, *Non sine deliciis educamur, sine muris vivimus, sine vita vincimus.* This *correspondence* is sometimes in *one* word, sometimes in 2, 3, 4, and 5 sometimes, but rarely.

Indignus cui vel improbi bene *vel* probi male *dicant.*

Dum laurum acquisivit regiam, palmam amisit popularem.

Vel in negotio sine periculo, *vel in* otio cum dignitate *esse possint.*

Æque nocent & qui nolentibus vitam officiose impertiunt, & qui volentibus mortem malitiose negant.

An tu me per hos in patriam revocare potuisti, ego te per eosdem in patria retinere non potero?

4. BESIDES these, there are two other sorts of *figures*, or *ornaments of speech*. The first are such as move the *affections*, and perswade as well as delight, and therefore may well be called *Pathetical*. The second are such as consist in *ingenious expressions* in the words themselves.

Pathetical are those figures, which serve to express some passion, or other operation of the mind; as the imagination, understanding, &c.

whether

whether they concern apprehenſion, appetite, anger, or any other affection whatſoever. Such are.

1. *Cognitio*, to this belong theſe and the like expreſſions. *Agnoſco, audio, intelligo, ſcio, experior, video, &c. Agnoſco, agnoſco*; *victum eſt Chaos.* Sen. *Nunc ſcio quid ſit amor.* Virg. *Neſcio quo pacto ſieri dicam.* Cic.

2. *Demonſtration*, to which belong *en, ecce, aſpice, audite, &c. En quo diſcordia cives perduxit miſeros! En queis, &c.* Virg. *Intuemini huic tristos oculos, illi confractos pedes*; *quid exhorreſcitis? ſic iſte miſeretur.*

3. *Narratio*, to which belong, *dicam, enarro, &c. Favete linguis*; *carmina non prius audita Muſarum ſacerdos Virginibus puerisque canto.* Hor. *Nunc qua ratione quod inſtat confieri poſſit, paucis advertite, docebo. Hoſpes, diſce novum mortis genus.*

4. *Affirmatio, eſt labor, non nego*; *pericula magna, fateor*; *multæ inſidiæ ſunt bonis, veriſſime dictum.* Cic. *Affirmo tibi, Caie Mari, non ſic reſtitiſſet.* Quin.

Negatio. Nego eſſe quicquam à teſtibus dictum, quod &c.

Jole meis captiva germanos dabit? non.

5. *Ironia. Ni fallor, feminas ferrum decet.*

6. *Apoſiopeſis. Novimus & qui te.*

7. *Præteritio. Non dico te à ſociis pecunias accepiſſe*; *non ſum in eo occupatus, quod civitates, regna, domos omnium depeculatus es*; *furta, rapinas omnes tuas omitto.*

8. *Juramentum. Per has lacrymas dextramque tuam te.* Virg.

Teſtatio. Vos, Dii Patrii, penates, teſtor, integrumne animo ac libero P. Syllæ cauſam defendere.

9. *Primæ diverſio, epitaſis.* A reflecting upon what was

was said before, or animadverting upon some circumstance of what preceded. *Obrepsisti adhonores commendatione fumosarum imaginum*; upon which he animadverts, *Quarum nihil habebas simile præter colorem.* Cic. in Pis.

Tu intrare illum Senatum poteris, O Tulli, in quo Pompeium non sis visurus? tu illam togam induere, quæ armis cessit? Sen. in Suas.

Regina quondam ancilla nunc, quidem tua.

10. *Parenthesis.*

11. *Correctio. Antronium in campo vidimus, & quid dico? vidisse nos? Ego vidi.*

12. *Repetitio. Commotus non es, cum tibi mater pedes amplexaretur; non es commotus.*

13. *Admiratio. Novum monstrum! integer alitur, debiles alunt.* Sen.

14. *Exclamatio.*

15. *Extenuatio. Levia memoravi nimis; hæc virgo feci. Leve est quod actum est.*

16. *Commemoratio. O Mysis, Mysis, etiam nunc scripta illa dicta mihi sunt in animo.*

17. *Præsagitio. Nescio quid animus grande præsagit malum.*

18. *Dubitatio. Dubito an moriendo vicerit, an vincendo sit mortuus.*

19 *Inquisitio & interrogatio. Nunc quæro ab te, quare patrem suum Roscius occiderit; quæro quando occiderit.* Cic.

20. *Responsio. Quæris, quo jaceas post obitum loco? quo non nata jacent.*

21 *Interpretatio. Si intelligis, Cicero, non dicit roga ut vivas; sed roga ut servias.* When *Antony* offered him his life if he would ask it.

22. *Occupatio,* or preventing an objection.

23. *Fictio. Fingite vobis antiquam illam urbem videre, lucem orbis terrarum, &c.*

24. *Ima-*

24. *Imaginatio. Jam mihi cernuntur trepidis delubra moveri ſedibus.* Virg.

25. *Expreſſio*, ectypoſis. *Putares cadaver ambulare. Quacunque iter faceret, ejuſmodi fuit, ut non legatus Populi Romani, ſed ut quædam calamitas pervadere videtur.* Cic. Verr.

26. *Proſopopœia. Tecum patria ſic agit.* Cic. Cat.

27. *Apoſtrophe*, when we ſpeak to one that hears not. *O Fons Blanduſiæ ſplendidior vitro, dulci digne mero.* Hor.

28. *Ratiocinatio*, when one diſcourſeth with himſelf.

Cur Pallas non nupta? virum non invenit ullum.

29. *Concluſiuncula*, when the foregoing matter is reflected upon and concluded with ſomewhat unexpected. As *Cicero*, having declared how the *Herbeteſi* were by *Verres* condemned to pay a great ſum of mony to two of his Miſtreſſes, concludes. *Itaque civitas una ſociorum atque amicorum, duabus deterrimis mulierculis vectigalis fuit.*

Epiphonema. ſic dii ſpreti exardeſcunt. Sic humana conſilia caſtigantur, ubi ſe cœleſtibus præferunt. Val. Max.

Compendium. Ulis parentis nullus aut æqui eſt amor, avidis cruoris, imperii, armorum, doli; diris ſceleſtis, breviter ut dicam, meis. Oedip.

30. *Perplexitas. Quid agimus? animum diſtrahit geminus timor; hinc gnatus, illinc conjugis cari cimis. Pars utra vincit?*

31. *Approbatio. Sic, ſic agendum eſt. Bene eſt. Abunde eſt. Hic placet pœnæ modus.*

32. *Imperium. Egredere ex urbe Catilina, --- Egredere, purga regna; lethales tecum auſer herbas: libera cives metu.* Medea.

Admonitio. Vos pro mea ſumma diligentia moneo;

neo; pro authoritate consulari hortor; pro magnitudine periculi obtestor. Cic.

Obsequium. Tuus, O Regina, quid optes. Explorare labor, mihi jussa capessere fas est.

So for the Passions.

Blanditiæ. *Animula dulcis, suavis animula.*

Salutatio & Apprecatio. *Bene valeas, quisquis es. Sit tibi terra levis: Dii te ament qui hæc legis.*

Veneratio. *Delubra & aras cœlitum, & patrios lares supplex adoro.*

Abominatio. *Heu stirpem invisam! & fatis contraria nostris.*

Irrisio. *Ah, ah, Ah, lepidus amator silicernius.*

Execratio. *Dii te perdant, fugitive.* Cic.

Optatio. *Feciſſet utinam Deus immortalis. Maxime velim, Judices.*

Invocatio. *Hymen, ô Hymenæe veni.*

Votum. *Voveo tibi victimam, fortuna redux.*

Obsecratio. *Per has anilis ecce te supplex cana, atque ubera ista pene materna, obsecro.*

Commendatio. *Si te in germani fratris dilexi loco: sive hæc te solum fecit maxime, seu tibi morigera fuit in rebus omnibus: Te isti virum do, amicum, tutorem patrem. Bona nostra hæc tibi committo, ac tuæ mando fidei.*

Concessio. *Do quod vis; & me victusque volensque remitto.*

Gratiarum actio. *Non erimus regno indecores, nec vestra feretur fama levis, tantive abolescet gratia facti.* Virg.

Recusatio. *Non me delectant ignoti domino servorum greges: nec sonantia laxi ruris ergastula: nolo dives esse: Patrem gratis amo.*

Exultatio. *Jo. triumphe! tu moraris aureos currus, & intactas boves. Jo triumphe! nec Jugurthino parem.* Horat.

Jactan-

Jactantia. *Et nos aliquod nomenque decusque gessimus.*

Gratulatio. *Lætare, gaude gnate; quam vellet tuos Cassandra thalamos.*

Plausus. *At mihi plaudo ipse domi, simulac nummos contemplor in arca.* Horat.

Ejulatio. *Hei mihi! nequeo quin fleam.*

Expostulatio. *Improperium. Ingrate cessas orbis? excidimus tibi?*

Pœnitentia. *Potens jam cecidit ira: pœnitet; facti pudet.* Sen.

Spes. *Spero equidem mediis, si quid pia numina possunt, Hæsurum scopulis.*

Desperatio. *Actum est, conclamatum est. Occidimus. Aures pepulit hymenæus meas.*

Timor, horror. *Sudor per artus frigidus totos cadit: omen tremisco misera feralis Dei.* Sen. *Pavet animus, horret: magna pernicies adest.*

Verecundia. *Heu me! per urbem (nam pudet tanti mali) fabula quanta fui.*

Audacia. Impudentia. *Resistam: inermes offeram armatis manus. Dabit ira vires. Ingentem confidentiam! num cogitat quid dicat? num facti piget?*

Excandescentia, Minæ. *Accingere ira; teque in exilium feras furore toto. Væ tibi causidico. Diris agam vos; dira detestatio nulla expiatur victima.*

Nemesis. Indignatio. *Isthic nunc metuenda jace: non te optima mater condet humo, patrioque onerabit membra sepulcro: Alitibus liquere feris; aut gurgite mersum unda feret.* Virg.

Miseratio. *Compessere quidem verba, & audacem manu poteram domare; sed meus captis quoque scit parcere ensis.*

Con-

Confessio. *Me amare hanc fateor; si id peccare est, fateor id quoque. Tibi, Pater, me dedo; quid vis oneris impone, impera.*

Deprecatio. *Miseremini familiæ, Judices; misereminī fortissimi Patris; miseremini filii.* Cic.

3. OTHER figures there are, which consist in the words; as Metaphors of divers sorts, whether the *Genus* for the *Species*, *Species* for the *Genus*, part for the whole, or the like. As *Hypotyposis*, or applying of words of life and sense to things inanimate. As *Hyperboles*, *Laconisms*, Oppositions, such as *Campi liquentes*, *liquidi Chrystalli*; Or *Decepto*, when a sentence ends unexpectedly *Spero tibi eventuram hoc anno maximam messem mali.* Her mouth, oh heavenly! wide. *Tua nitet in fronte fulgor aureus; argentum in cirris; smaragdus in oculis; sapphirus in labiis; chrysolithus in genis; collum in* resti.

Metaphors are of divers sorts, i. e. are taken from divers common places.

1.	From likenes	*Homo quadratus.*
2.	From the attribute	*Regnat gladius.*
3.	Equivocation	*Jus Verrinum.*
4.	Hypotyposis	*Pontem indignatus Araxes.*
5.	Hyperbole	*Instar montis equum.*
6.	Laconismus	*Carpathii leporem.*
7.	Opposition	*Mens amens.*
8.	Deception	*Vale apud Orcum.*

More particulars may be found in Authors; thus much is sufficient for this place, where this discourse intruded it self, besides my intention.

CHAP.

CHAP. XIII.

Of bettering the Judgment.

1. THE *Judgment* is that *faculty* whereby we discern, *i. e. Judge* of, true and false; good and bad; better and less good. *Naturally* some (*i. e.* sedate considering persons) are better disposed to it then others; but none attain any considerable perfection in it any other way, then by *experience*. *Experience* (I say) of others communicated by *Books* or *instruction*, and of themselves by their own *observation*. For without this, *reading* is of small force, not being fully understood, nor the right application of what was read comprehended. And this *experience* is not taught by so many houres a day, but may be got at all times, at play, in conversation, in business; by loose-doing, by ill doing, our selves or others; only it requires a mind ready to reflect upon what we see, heare, or do, or suffer. The habit, which perfects this faculty, (as that which regulates the will and affections is virtue) is *Wisdome* or *Prudence*. That great power, *whereby* we live in happiness and content; *whereby* we excel all other Creatures, and most men also; being by it out of the reach of their deceit and craft, and not imposed upon, or derided, by them; *whereby* our reason and better part is regulated; and *whereby* we ought to govern both our selves and others. This if it be applied to particular subjects hath several names; as if to govern Cities or Commonwealths 'tis *political* prudence; if Armies and

War, *military*; if a family, *œconomical*, &c. with none of which I intermeddle, but only with that, which concerns every particular person in the conduct of his life: and here only in general; reserving to the second Part such particular rules, as either my own or others experience, that I have read, have suggested. In this place therefore I shall only advise (as well as I can) how the *faculty is* to be cultivated for the implanting that great perfection.

2. AND first take notice; that the *exercising this faculty is the employing of all the rest.* For it is in vain to give *judgment* without comparing and examining the reasons (devised by *Invention*) for both parties; and the like cases in former times suggested by *memory*. For the chief employment of the *judgment* being concerning the future, either the choice of an End, or of apt means to an end; no man can promise to himself any success in his election without engaging all the powers he hath. As there must be 1. [Supposing the end to be already resolved upon and always before his eyes] a *proposal* or finding out several *v. g. mediums* to an end; which is called *Counsel*. 2. A *comparing* these together, that he may be able to chuse the *best* and *properest*, and *honestest* for his purpose, (for if he use dishonest means, tho proper, 'tis *craft* and subtilty, as to chuse improper is *folly* and want of wisdom.) This is the immediate action of *Judgment*; and which consists of many parts. As 1. *circumspection* of all circumstances of time, place, and all other opportunities; 2. *Caution* for prevention of hinderances, considering all dangers, and difficulties, he is likely to encounter; and either providing to decline

cline and avoid, or arming himself to resist, or suffer them. 3. *Solertia* or good and rational conjecturing of what is likely to succeed. 4ly A firm *resolution*, and competent secrecy. And lastly a constant and due *execution* of what is well resolved. Now because this knowledge is very difficult, and at the best but a conjecture, it is necessary to consider *what hath succeeded heretofore upon such premises*, for that is most likely to happen again: but this cannot be done without the assistance either of Books or experienc'd persons, who have seen and known the like cases and successes: and this cannot be without much *observation* and taking notice of things in the time of their actual flourishing: and storing up such rules and histories in the memory for future application. By the way it will not be amiss to take notice, that as there is *no new thing* under the Sun, so *neither any new action*; but the same are represented over again under varying circumstances; so that he, who intends to be a wise man, must endeavour to distinguish the *Action* (as Physicians do in judging diseases) from the *circumstances*; that he may be able to give a good judgment and prognostic; and afterwards to frame a *general rule*, which may stand him in stead at other times and occasions.

3. OPPOSITE to *wisedom* is *folly*, that base, abject, low, poor, sordid, slavish condition; which renders a man *wearisome* to himself, and *contemtible* to others; *exposed* to every ones deceit and craft; a *slave* to his own passions and other flatteries; and *a stock* whereupon to graft any vice, shame, or misery. This is made up of two ingredients, *Ignorance* and *Error*. To avoid

which, as also to rectify the understanding, and obtain a true notion of things as they exist in the World, and relate to us, it is necessary that we.

1. *Endeavour to be set at liberty from the dominion.*
   1. *Of Vices.* 2. *Of Passions.*
2. *To use much attention, consideration, and weighing things themselves.*

4. That a man may be *virtuous* it is not sufficient that he *now and then* do virtuous actions; nor that he do them *frequently* out of good nature, interest, mode, passion, or the like: but that he work *discreetly, constantly, habitually*, and for a *good end*, and by *deliberation* and *choice*; which two last conditions necessarily presuppose *Prudence*. So that as no *Virtue* without *Prudence*, neither is it without them. For it hath been the observation of all knowing and discreet persons, and they have delivered it for a certain rule, as hath also the Holy Spirit, and Wisdom of God himself; that virtuous courses onely, together with Gods grace obtained by much prayer and intercession, are capable to make a man wise, *i. e.* to direct his actions in such manner as he shall not need to repent of them. And that therefore such actions are called *good*: and others *evil*, because of the evil consequents; that they bring such as perform them to sorrow, repentance and misery. Hereupon are grounded those rules in the holy Scripture, that *the fear of the Lord is the beginning of Wisdom, that the beginning of Wisdom is to avoid folly*, and wickedness. That *it is sport for a fool to do wickedly*, and the like: *Religion* being the chiefest and supremest of all virtues. An *evil man* seeks occasions to gratify his humor; and at best thinks to stop at the confines

confines betwixt passion and vice; but a *wise man* avoids the occasions of vice, which he looks upon as a disease of the Soul, contrary to the natural and due constitution of it, and subverting its true tone and disposition. And that every *vice* in particular is contrary to *Prudence*, appears; because *Covetousnes* instead of wisdome introduceth *craft*, *subtilty*, *deceitfulnes*, which are called the wisdom of the World. *Pride* breeds presumption of his own parts whether natural or acquisite; whence proceeds obstinacy, arrogance, contentiousnes, singularity; disdain and contempt of others, and their advice or assistance. The danger of this is very great, because every one sees it but he that is sick of it. And *lust* (the third fountain of all vices) is the mother of *negligence*, *precipitious inconsiderateneſs*, *inconstancy*, and at length of that *blindneſs of understanding*, which renders them uncapable of discerning, such things especially as concern their Souls, but even such also as are advantageous to their temporal welfare; and of chusing better from worse; fit and convenient from improper and aliene.

5. Passions, tho not so immediately concurring to the ruine of the Judgment as vice, yet indirectly and by consequent destroy it also. For being (as I said before) undeliberate motions towards objects pleasing or displeasing, and therefore in the sensitive Soul; the objects passing through that to the understanding, carry with them that *tincture* or *form* they there receive by those Actions; not now as pleasing or painful, but as good or bad (for so the *passions* represent them.) And if the *Intellect* do not spee-

dily reflect upon the deceit; and separate and cleanse the natural from the passionate, wherewith it is stained, it becomes partakers of, and ingaged in, the error. And so not only loseth the true notion and knowledge of the object, but apprehends it also under a wrong and false *Idea*; mistaking *v. g.* the pleasure or good for the object. And whatever it receives or considers, whilest in that disposition, is conceived under the same mistake. So that all passions more or less, according to the degree of their strength, render the understanding partial and unindifferent, and consequently erroneous, and unfit to judge in any thing of moment. Hence it is, that a man in *passion*, tho the alteration be only in himself, yet imagines the World without him to be changed. What was *before esteemed*, when now look'd upon through this false light, appears *contemtible*; and the contemned becomes admirable. The *beloved* or desired is without faults, is excellent and easy; the *hated* is all faulty, unworthy, and impossible. Yet is this no great matter compared to the *passions*, when they are in their height and vigor. Do we not see how for the satisfying of a lust, and enjoying a revenge, a man breaks through all Laws, all obligations natural and civil? how he regards not what injury or affront he offers even to Magistrates and Parents? how he despiseth all conveniences and evil consequences, his own or other mens reasons may forewarn him? But I will not meddle with these *extravagants*, utterly unfit to be carved into *Mercuries*, and will consider those which work more mildly; and *seduce*, not *trample* upon, the Judgment. Such are,

1. SELF-

1. SELF-LOVE, or *self-estimation*; an overvaluing of a mans own parts, opinions, or actions. An *error* in some sort *necessary* to the well-being of man; for should every one know exactly the measures of his own ability, the greatest part of the World would be miserable. Every man, therefore, makes himself the standard for all others, esteeming every ones abilities and actions, as they are equal or conformable to his own. And this seems to be a natural suggestion; but if it be too much indulged, so that either for *pride* of his own parts, knowledge, &c. or for *interest* and *covetousness*; or for *honor* and *reputation*; or for *custom* and *education*; or any other by-respect, a man warp his *judgment*, he lies under a lasting and universal prejudice. For this is the beginning of *Opiniatrety*; and when *despising* the advice and judgment of others, he *follows* only his own counsel, is it not just that he should be permitted to fall into the consequences of his own opinion? he that bends, and plies his reason to his passion, why should he not enjoy the product of his indiscretion? why should he that *sows* folly, *reap* the fruit of counsel and advisement? But to instance in the foresaid particulars.

1. He that is *conceited of his own worth, eo ipso despiseth* others, and therefore will not read or take pains to informe himself what other Men say or know, but when he fixeth in himself this proposition, that *other Men are more ignorant* then he; then whatever comes in his fancy, seems to be an addition to knowledg; and must either be reserved as a mystery, or vented as the

the *Depth of Science*, and *Oracle of wit*; though many times it is but either a *great error*, or at best, a *vulgar truth*. And the most extravagant and groteſque conceits, as being moſt of all his own, he eſteems and values the moſt. Such a man frames to himſelf notions and opinions, which all the World is to ſubmit to, and theſe alone are to be taught and propagated; and all oppoſers are opiniaſtres, and ignorant, if not malicious, contradicters of the truth, and envious of the glory of him that diſcovers it. Hence comes the *ſpirit of contradiction*, that let the adverſe opiner ſay what he will, his reaſons will not be heard; for indeed our *learned man* ſtands upon his guard againſt truth; and ſo at laſt, inſtead of fair arguing, turns to *chicanery* and Pedantery.

2. How much *intereſt* and *ſecular reſpects* wreſt the judgment, is manifeſt to any one that obſerves; that the *thriving opinions*, and ſuch as are countenanced by them that can reward, never fail of abettors. but I can eaſilier pardon theſe then thoſe who for *love* of *gain oppoſe* the *Magiſtrate* and *Government*; who knowing the humor of the ordinary people to be againſt obedience and ſubjection, make uſe of it to diſturb the peace, that they may fiſh the better. They *gain Proſelytes* that they may *grow rich*; they *gather Churches* that they may *collect wealth*; and *heap up Diſciples*, that they may *multiply collections*. Thus they deceive unlearned and unſtable Souls, of their *temporal*, as well as their *ſpiritual*, goods: and care not what craft and deceitfulnes they uſe that they may fill their purſes; their Arts are infinite, and

and ſeen of every one but thoſe who are deceived by them.

3. VAIN-GLORY, or *deſire of ſeeming* more knowing then other perſons, is as ſtrong a paſſion, ever ſince our firſt Parents were carried away by it, as any that moleſts our Souls. This goes masked many times under a vizor of *ſeeking Reformation*, advancing knowledg, and the like; when it is in reality *ſeeking applauſe*, inſinuating into a party, and vaunting our own ſelves. The beginnings of this *deluſion* are many times very ſubtil, and difficulty diſcerned, except by thoſe who are very jealous of themſelves. Hence comes an *itch to invent* or publish new opinions and fancies; *to quarrel* for a new interpretation, and even *go to Law* for the primogeniture of a notion. From hence alſo, if sharpned a little by covetouſnes, comes all *ſeditions*, *diſobedience* to Magiſtrates, hereſies, ſchiſmes, and rebellions. Is it not ſtrange to ſee an ignorant perſon, without *comprehending*, or ſo much as *taſting*, the principles of Arts and Knowledge, to *judg* for himſelf, and ſcorn to be guided; eſpecially in things of conſequence, where moſt caution is to be uſed? He that will not refuſe to be taught to be a *Shoe-maker*, ſcorns to be inſtructed in *Divinity*; and he will ſubmit to a *Maſter of a Trade*, that will not bow to a *Doctor*. If a man well furniſh'd with this *ſpiritual Pride*, happens to be informed in ſome particular knowledg above the reſt of his condition; he immediately thinks himſelf *inferior only to Angels*, *inſtruction* he deſpiſeth; all *ignorance*, yea and ſometimes *Science* too, he defieth; and pretends to nothing but *inſpirations*, and, the conſequent of that, *infallibility*.

bility. Then hath the Devil perfected his work in him, he is advanced as far in error as is possible, and becomes a *seducer* and an *impostor*.

4. OF all *Opiniatrety*, that which proceeds from *Custome*, and *Education*, is the least absurd; yet a fault it is also, and more difficultly conquerable then the rest. For the errors become in a manner *connatural*; and tho a *disease*, yet have so tincted the Understanding, that it apprehends nothing but through them. And therefore the more any one knows in his error, the more difficultly is it eradicated; yet time, and labor will do much; *one custome not* being *to be expelled but by another.* From this force of Education it comes, that *heresies* and *dissentions* are for so many generations continued; that whole *Orders*, and sometimes *Nations espouse one opinion*; and that contrary to another as wise and learned as it self.

2. TIMOROUSNES, *baseness*, or *slothfulness*, is another origine of *Errors*, quite contrary to those produc'd by *self love*; when a man seems to have *no opinion of his own*, but to assume the colour and tincture of those with whom he converseth. The *Opiniatre* take for *false* what any other person affirms, the *Complaisant* for *true*. This is indeed the most peaceable way, and the best to make a fortune, but corrupts the judgment more then the other. For such a man either despiseth *Truth* as a thing of no value, not worth laboring for; or his *own soul*, as if God had not given him reason, but had brought him into the World, and not endued him with sufficient abili-

ty

ty to guide himself in it. Such men usually admire *other mens persons*, and take things upon the credit either of a *greater* number against a *less* (which in difficult matters is very dangerous) or sometimes of a *less* against *a greater*. Or of persons *not versed* in what is desired to be known, as of a learned man in things of piety or secular prudence; of a pious man in matters of learning and the like: yet this is better then to take a mans judgment, because of some *external* or *accidental advantages*; as to think a man *learned*, or in the truth, because a *friend* or acquaintance. Or, I am of *his opinion*, because I gain, or hope to get, by him. Or, *he is rich, for which Men hold him wise*. He hath so many *legions*, therefore he hath *reason*. Or, he is in great Office, he is above us, therefore wiser then us; he is of our Order, therefore we must sustain him. Hence also come the divers fashions and modes. Great men think themselves to be such as the flattery of Inferiors represents them: and Inferiors think the actions of Superiors to be imitable, and thus the deceit is mutual. From this admiration of persons it comes, that he is thought a *good Preacher* that *sweats* and labors in the Pulpit; or he a *wise man* that *talks gravely*. We also think him a wicked person, or our enemy that is acquainted with such, as if all that converse together joined in the same interest; him proud and insolent, that neglects a due civility; him ignorant, that is slow and silent: and him to have taken good counsel, that hath success. Hence also it proceeds that most men admire what is *in fashion* and vogue even in *Religion* it self, and *learning*, as well as in *clothes* and *phrases*. That Men are taken with shews and splendor, and vain appearances, and

are

are unwilling to go out of the track; but relinquish reason, and many times virtue it self, because they want company.

But that which most imposeth upon persons of learning and prudence, is; *if they see a man say much truth, and well, they are apt to take the rest of his discourse upon that credit.* The *strong* carries off the *weak*; and the *Understanding* once *conquered*, is not willing to try her strength a second time against the *victor*.

3. I will mention no more of the *Passions*; but in short reduce all the *causes of errors* to 2. heads of *misjudging*. The first is *too hasty assenting*, the second *too slow*. For the first,

1. Precipitancy, when we doubt not sufficiently; but are in hast to assent before due examination. This proceeds sometimes from the heat of age, custome of hasty judging, presumption of our own parts, hating the labor of thinking, acception of persons, use of terms which we think our selves onely to understand. For there being no proposition, for which somewhat may not be said; many Men (whether out of passion, interest, want of ability or leasure, lazines, or whatever other cause) *rest with the first appearance*, and by little and little take root, and grow up in error. Alas how few *can judge* of probabilities! of them that can, how few *will take pains* to weigh and consider? how many are *concern'd* that *Error* should be *Truth*? and who are so easily deceived, as they that think themselves wisest? But our selves contribute to the deceit by embracing and continuing false Ideas, made many times by wrong representations in our language. What plausible names do

we

we give to evil things; and contemptible to good; such as Reputation, a man of quality; gallantry; great spirit, a wit, devout men they call fools; and wise serious persons are with them good honest men. Hence it comes, that so many Men abandon themselves to *sensuality*, covetousnes, and other vices, without remorse, or discovering the fallacy; for they assume to themselves certain reasons built upon slight foundations, which they are *concern'd* should be true, and therefore they will *not examine* them: but because they have some (tho but very small) *shew* of reason, they serve them, first for discourse with others, and then to fool themselves. As generally for all *vice* they urge.

The example of other Men, the most, many also in prosperity, and many esteemed good, that yet are vicious some way.

That it is not so bad, or dangerous, as is pretended.

That many sin, yet but few punished. And the like.

For *pleasure*, such as these,

That natural desires are vainly implanted in us, if not lawful.

That it is for poor and impotent persons not to follow upon themselves what they desire; to bridle appetites and lusts is an argument of lowness of spirit, or want of power; and that by this, great persons are distinguished from mean ones and inferiors.

That if pleasures had not bin fitting, Nature had not joined them to those actions, which are mostly hers; and that therefore Beasts are alwaies regulated by them.

That no men, whatever they pretend, but use them.

That studying, or employment, is only the pleasures, and rest, may be enjoied in old age with more *gusto*.

That thinking is a dull formality; and desiring a laborious life, by him who can live at ease, is a busy folly.

So for *Covetousnes*.

That a good Patriot endeavors to encrease the stock and wealth of the Nation, which prodigals waste and consume.

That it is a great fault to spend and abuse those things, which may be put to good use.

That nothing breeds respect but wealth; that alone is equal to all things; the ransom of a mans life; the last appeal, and resort of all calamitous persons.

That it is but storing up what is necessary, &c.

The like pretences, and fig-leaves may be found for all other irregular and vicious desires. To which if a man by education, interest, passion, or any other way, be bias'd and prepossess'd; and his indifferency removed; he will easily take up these plausibilities; and by them make his reason and truth truckle under his lusts and desires. *Qui vult decipi, decipiatur.*

But this fallacy of *hasty judging* reaches further, even the *learned* and *Philosophers* are guilty of drawing *universal conclusions* out of *insufficient inductions*. The instances are infinite but not fit for this place. But see in *common conversation* what argumentations are frequent amongst us. Some professing Religion, live not accordingly, therefore all Religion is hypocrisy. Some grave men are

are only formal, therefore all gravity is formality. Some things are uncertain, therefore there is no truth at all, &c.

The last *Error* in Judgment I shall note, is contrary to the former, *i. e. too long deferring Assent.* When a man hath considered a *Question*, and finds on either side *Arguments*; many times he *will not* put himself to the trouble, or for want of judgment he *is not able*, to consider which is more probable, which easilier answered, &c. but sits down with *suspense of assent*; thinks, that of two so equal in probability, *either* part, or *neither*, may be safely taken; and is contented with *Scepticism*. In justification of this folly some have made a *profession*, and instituted a *sect*; defending that there is *no proposition so probable, but its contradictory is as probable*: and that no man can be *certain* of any thing against which any reason may be objected. So that we are not to believe our selves awake, because we, sometimes, dreame that we walk, think, eat, &c. A *Doctrine* more then *brutish*; for the Beasts feed, and sleep, guided by their *senses*, notwithstanding the manifold errors, and deceits of them, without any scruple of doubting. *Against human nature* also, and injurious to our good *Creator*; blaming him for giving us no more certainty then is needful or useful; and not such a one as by curious persons may be *imagined*. Tis also *against their own practise*; for what *Sceptic* ever refused to eat or sleep, pretending that the necessity of those actions was not grounded upon a principle of absolute certainty, or the like; which notwithstanding, they willingly suggest to others? Upon the *testimony of senses* and reason-

ing upon the objects supplied from the senses, all the moments of our *lives* and *fortunes* depend; Peace and War, Government and obedience, and the rest. He would be very *ridiculous*, that being convinced of robbery before a Magistrate, should plead that the senses of the witnesses might erre; that they might be at that time asleep; and dream they were robbed; that it is dangerous to take away a mans life without *absolute certainty*. In short, not to assent to *sufficient evidence*, *i.e.* to so much as all men are wont to assent unto, and upon which they set their lives and fortunes, seems to be a disclaiming of humane nature, and a silly affectation to be what man never *was*, *is*, nor can be.

6. I Will instance in no more Errors, but proceed to the *Remedies*; of which some concern the *Educator* others the *Educated*. For the first.

1. I Would not have the *Instructor* to be offended, if his charge take not every thing upon his authority; *Obest plerumque iis, qui discere velint, authoritas docentis.* But encourage him to *ask questions*, and move doubts; accustom him to *give his opinion* and reasons in doubtful cases; especially such as fall out at that time, and upon the place. For want of such, let him *censure the Ancients*; let him accuse the murderers of *Cæsar*; jeer *Cato* for killing himself, &c. Quicken also and waken his spirit, by giving him liberty to *Contradict* you, when he finds reason for it; and when he doth not, do you shew him what arguments are against your self. Encourage in him all *thinking* and exercise of the mind; and let him judge and censure freely what he reads or hears; sparing persons alwaies

wales for charity sake; and *discourage him not for every error he commits.* Take not all the talk to your self; nor make to him long *harangues*, expecting a youth should go along with you, and understand and believe all you say. But discourse with him much after *Socrates*'s manner; which teacheth him to *know* things even before he learn them, *i. e.* by considering and comparing them with things *obvious* and *familiar*, to wind up to the knowledge of things *unknown* and *obscure*. This will inlarge and exalt his spirit to an *universal contemplation* of the natures of things as they really are; and make him to *admire* nothing; to be *surpriz'd* with nothing; and not *condemn* every thing that is not cast in his own mold, or framed after his own mode and taste. Thus he will not be *offended* with small matters; nor be *amaz'd* to see contrary humors, opinions, or fashions, nor be like a man brought up in a *bottle*, see all things through *one hole*. It is also observable, that the more any one knows, the less is he ingaged in opiniatrety; but this I only mention.

2 HE that seeks truth, and to perfect his judgement, must indeavour to render himself *indifferent*, *free*, and *disengaged*, that he may be ready to pass his sentence *secundum allegata & probata*: which is chiefly by delivering himself from the power and dominion of all passions whatsoever. Which is done by regulating the *Imagination* (for there is their beginning) *i. e.* by subjecting it to reason and the *Understanding*: that it may not without consultation follow the suggestions of *sense*, and unruly motions of

the *Appetite*. And this is not difficult if the particular occasion can be foreseen; but because that happens not frequently, it is requisite to set a *continual guard* over our weakest place, where we are most obnoxious to the enemy; and to have a continual magazine of such sober and moderate *considerations*, as advice, reading, and experience will furnish. But if notwithstanding you cannot prevent these apprehensions, which indeed is difficult; I mean for a man to stand so continually upon centry, his arms ready and fixed, and in his hands, then at the time of the assault, *retire*; let the *motion spend it self* in vaine, and suffer it not to fix upon the object. But at the worst, play an aftergame. If anger *v. g.* have prevailed against you, force your self to beg pardon; and let shame and (especially *voluntary*) punishment, and pennance, bring wrath to reason. So against *Insolence* contradict your own, tho lawful, desires another time, and do contrary to what you most affect. In sum, *observe* your own inclinations (for accidental Passions are not so dangerous) and watch over them diligently; which is also better and easilier performed, if you can procure a faithful *monitor* to assist and advise you. Next set not your affections too much upon any thing whatsoever, even not upon the *public*, or works of *Charity* which are not necessary; pursue nothing with eagerness and engagement. And think not when you have conquered three or foure times, that the war is ended. Passions are much the weaker by being overcome; but take heed they rally not. *Qui sani est volunt, ita vivere debent, ut perpetuo curentur.* Good counsel is not to be taken as *Physic*, but as *nourishment*, conti-

continually received, ruminated, and digested. And lastly, when you are foiled, put some penance upon your self, and resolve upon greater diligence for the future. And using these means, doubt not, by Gods blessing, but to arrive in time to a sedate tranquillity of mind and a clear understanding of the truth, a condition not more advantageous to the possessor, then grateful to, and admired by, them with whom you converse.

3. THE last means I propose of acquiring a good Judgement, is *consideration*, *weighing*, or *thinking* much upon the probabilities of both sides; and that not only at the present, when the mind is engaged and concern'd in, and for the business; but at leisure, suppose at night, when you recollect what you have done all the day; for then the mind is free to review, and revise her own actions. He that useth this, will find in himself other thoughts and conceptions then he can possibly imagine, and he will see the same difference as is betwixt looking into *muddy*, and *clear*, water. Hence it will follow that *much business is a great impediment to him that desires to perfect his judgment*; *nemo occupatus bonam mentem invenit. Sen.* An experienc'd person is capable of engaging himself in many employments, but a beginner must not; nor in any one business that taketh up his whole time: for by that means indeed he may be well skilled in that one thing; but he cannot arrive at the *largeness* and *comprehensivenes* required to true *Wisdom*. Again, whatsoever conduceth to heighten, and as I may say, to *spiritualize*, the Soul, is also advantageous to wisdom. And this nothing doth so much of the several parts of learning and scien-

ſciences I have ſpoken before) as *Devotion* or *Contemplation*; which is a borrowing of *light* immediately from the *Sun*; and a lifting and raiſing up the Soul to God; who of his infinite goodnes hath made the *reward of his ſervice* in ſome ſort the *effect of it alſo*.

Now the firſt conſideration a wiſe man fixeth upon, is the great *End of his Creation*; what it is, and wherein it conſiſts: the next is of the moſt *proper means* to that end: afterwards he conſiders the *difficulties and hinderances*, he is likely to rencounter in his obtaining that end. After which he weighs all particular occurrences, how they conduce to, or at leaſt agree, with that end, and thoſe means ſo choſen. But for theſe, I refer you to ſuch Authors as have ſpoken expreſsly concerning them.

CHAP.

CHAP. XIV.

Of travelling into Forreign Countries.

1. THE Advantages of *Travel* are, 1. to *learn* the Languages, Laws, Customes, and understand the Government, and interest, of other Nations. 2. To *produce* confident and comely behavior, to *perfect* conversation and discours. 3. To *satisfy* their minds with the actual beholding such rarities, wonders, and curiosities, as are heard or read of. It *brings us* out of the company of our Relations, acquaintances, and familiars; making us stand upon our guard, which renders the mind more diligent, vigorous, brisk, and spiritual. It *shews us*, by consideration of so many various humors, and manners, to look into and form our own; and by tasting perpetually the varieties of Nature, to be able to judg of what is good and better. And brings us out of that vain foppery, that every thing which is contrary to us is so also to reason, and therefore ridiculous. And it is most useful *for those*, *who* by living at home, and domineering amongst servants, &c. have got an habit of surlines, pride, insolence, or other resty and slovenly custom. As also *for those*, *who* are intangled with unfitting companions, friends, loves, servants. *For those*, *who* are seized upon with the vices of their

their own Country, ſuch with us are Drinking, ruſticity, ſowrnes in converſation, laziness, &c. and then, every one muſt be ſent into the place moſt proper to reform him; as *Drunkennes* is not much uſed in *France*; leſs in *Italy* and *Spain*. *Debauchery* with Women not ſo frequent in *Germany*, *Flanders*, &c. *Gaming* is common every where, but leſs in *Italy*. *Quarrelling* dangerous in *Italy*, and *Spain*. *Prodigality* is often helped by ſetting a certain allowance, in a place where he cannot be truſted, where he is neceſſitated to live within his compaſs; or in priſon; or ſhamefully run away without paying his hoſt. It is alſo profitable for all perſons knowing, inquiſitive, and curious: who, by the converſation of learned Men, and uſe of Books unuſual with us, and Libraries, may very much augment their knowledg, as well as their experience.

2. I WOULD *not* adviſe any young man *to go abroad without an Aſſiſtant* or Governor, a *Scholar*: one able *to inſtruct* him in ſuch ingenious Arts, as are fitting for him to know; *to chuſe* his companions (elſe a young man left to himſelf, not having to employ his time, muſt of neceſſity fall to debauchery, and evil company, who are alwaies ready to ſeize upon young ſtraies;) *to aſſiſt him* in ſickness, or any other neceſſity; to *advertiſe* him of his failures; *to exact* the performance of his ſtudies, exerciſes, and employments; *to husband* his allowance; to keep *him* company, and *furniſh* him good diſcourſe, and good example.

3. WHO-

3. WHOEVER would have his Son *molded* upon the *form* of such a Nation, must send him thither young; that his tongue may be plied to their Language, and his whole carriage imbibe, by imitation, their manner and fashion, before tincted with any other. But if that design be not regarded (as I conceive it not very convenient for any one to quit his own Country customs, [customs, I say, not vices]) then it is better to travel when they *arrive at* some *judgment*, to discern better from worse; when able to *furnish discourse*, and by that means enter gratefully into conversation. Whereas being sent young, and having no knowledg or experience, they cannot advantage themselves abroad, but are there in a kind of amazednes; variety of objects, which they neither understand, nor value, confounding, rather then edifying, them. And truly I conceive the cheif reason, why *Travellers* have so little (especially good) conversation of the natives, to be, because of the jealousy they have of young *Travellers*; that nothing is to be advanced by their conversation worthy the trouble of their bad Language, impertinent discourse, silly questions (for such those demands seem to be, which concern things to them familiar and obvious) and frequent visits. Methinks therefore, it were better *every one to be educated at home*, to the subjection and obedience of his own Country Laws, and Customes; (except the Laws and Government be subverted, as they lately were; and except there be some such Nation in the World, as admire all Laws and Customs but their own.) *Eteocles* would not give hostages to *Antipater* of the youth, but

but of grown Men. And the *Persians*, when wanting a King, they sent for some of the Royal Family then hostages at Rome, were afterwards displeased at, and cut them off, as not agreeing with the manners and customs of their Country. Besides 'tis better they should stay, till by instruction and study they have arrived to a capacity of employing their time profitable and delightfully by themselves: without being (as too many are) forced to seek divertisement with others: then leave their Country at that age, when they should be *habituated* and molded *into the Laws* of it. And this is the reason, why not knowing their *native duty*, and living as strangers, *licentiously*, and not according to the best examples abroad; they bring home instead of solid virtue, *formalities*, *fashions*, *grimaces*, and at best a volubility of talking non-sense, &c. Yet some, perhaps, think them then well educated; and that *forreign vanity* is preferable to *home-discretion*. This is also the reason why they are forced, for passing their time, to apply themselves to such conversation as they can find; and good company being very rare and shy, but bad alwaies ready, and offering themselves, 'tis no wonder if they run into extravagant expences as well as evilnes of manners. Or if they escape these, then the *Fencing*, *Dancing*, and *Language-Master* catch them, from whom picking up some *scraps* and *shreds* of discourse, at home they vent them for *laces* and *ribans*. Or at best of all, they sow but *gape seed*, which, if well husbanded, yields them a goodly crop of wonders in their own Country.

4. Ex-

4. EXERCISES commonly learn'd in *Travel* are *Dancing*, *Fencing*, *Riding*, to which some add *Vaulting*, and anciently *Swimming*, (for which reason *Suetonius* takes notice of it as a strange thing; that *C. Caligula*, so good at other exercises, could not swim: He observes that *Augustus* instructed himself his grand-children to write and *swim*; Swimming also was publicly taught at *Athens*.) *Music* and *Designing*. And these, I conceive, might as well, if not better, be learned in our own Country; were it not either for the sloth or opiniatrety of our Nation. The use of *dancing* and *fencing* is sufficiently, if not too much, known; *riding* renders him master of the noblest and usefullest of all Beasts; *Vaulting* makes the body active, but else is not of so great use as *wrestling*, were it in fashion; or *swimming*; which is both more healthful; and many times proves to be of great consequence and necessity. *Music* I advise not; since to acquire any considerable perfection in it, takes up too much time; and to understand little of it, is neither graceful, satisfactory, nor durable. To thrum a *Guitar* to 2 or 3 *Italian* Ballad tunes, may be agreeable for once, but often practised is ridiculous. besides, I do not remember to have seen any *Gentleman*, tho very diligent and curious abroad, to qualify himself with that skill, but when he came to any maturity, he wholly rejected it. *Designing I* advise to, but only as a *parergon*, not an employment. And the small *Mathematics* Strangers learn in *France* serve to little, besides getting money to the Teacher.

Rules in Travelling. 1. Be very *careful with*

what company you associate upon the way in pension, lodgings, &c. But make no such familiarity (except you have of a long time tried the person) as not to leave your self liberty to come off when you please. *Neither* be ready to *make* or *accept assignations* of meetings, at Taverns, &c. Especially be not the first motioner. Much time is lost, ill acquaintance got, mony spent, and many mishaps come by it. Besides they beget and draw in one another, the most idle alwaies contriving to twist in another meeting.

2. *Suspect* all *extraordinary* and groundless *civility* of forreigners, as a design upon your purse; and what mony you lend upon the way to Strangers, count it given, not lent. Nor ever declare what mony or Jewels you have; (of which notwithstanding you ought to have a reserve, not to be touched but upon extraordinary occasions,) but alwaies make your self poorer then you are.

3. *Make even* with your host for pension, and all other demands, *at the end of every month*, and take his hand to an acquittance; for by that means you hinder all after-reckonings; and they are wont, at your leaving them, to pick some quarrel, or seek some pretence upon you to get more of your mony. And so upon a journy, when you are not at an Ordinary, reckon with your Host after supper. And where you never mean to return, extend your liberality at your first coming, or occasionally as you have need of them, and defer it not till your departure.

4. *Injuries from Strangers*, especially in their own Country, *are easily*, safely, and discreetly, *put*

put up; but never safely revenged, where they have more friends, and power, then your self. Especially *beware* of intrigues with Women: infinite quarrels and Tragedies have begun there.

5. *For health*; without which you can do nothing. When you begin (especially a long Journy) for three or four of the first daies, or meals at least, *abate a third of your ordinary eating*, the like do also at your arrival to rest, till your body be somewhat accustomed to the alteration. In travelling, especially in hot weather, *drink* as little as you can; especially by the way, for that increaseth your thirst, heateth, and disposeth you to a feaver. Mix water with wine, but water alone to one subject to thirst, makes him more thirsty.

6 If you find your self indisposed, or feaverish, *throw* in a glister, miss a meal or two, cover your self well in bed, that your body may transpire or sweat, or else let blood. But if it seems by your wearines, unquietnes, disturbed sleep, high pulse, pain, &c. that it tends to a real sicknes, *call the Physician betimes*.

7. Have with you a little *Venice treacle*, or some such *Antidote*; that if you eat any bad meat or drink, go to bed presently after supper, or find any thing heavy on your stomack, or be tired with a long, wet, or tedious Journy, by taking a little of it, you may restore your self. *Lucatellos* balsom also (if well made) serves against ulcers, wounds, aches, galls, bruises by falls, and like accidents.

8. If your occasions require you to voiage in *hot weather*, be very careful to preserve your

head from the heat of the Sun; be very abstemious in your diet, and take the best care you can, your body be open. Accidental heat also is best expelled by transpiration.

9 *Drink not* before you eat, for that quencheth appetite; nor at any time without eating, especially no mornings drinks, and beware of raw fruit, the most pleasant and newly gathered commonly is worst; corrected much by eating bread with it.

10. *Temperance*, chastity, and moderate exercise are the great advancers of health and long life. *De reste* in every Country observe the rules of health, practised by the discreetest Inhabitants.

CHAP.

CHAP. XV.

Of prudent chuſing a calling, or ſtate of life.

UPON the diſcreet *choice of our calling*, or ſtate of life, depends our whole content and felicity: for if we chuſe that which is *agreable to our inclinations and abilities*, both of body and mind, we work cheerfully, our life is pleaſant, and we are conſtant to our purpoſes. But if, capable of better, we chuſe *a worſe and lower*, we eſpouſe a continual vexation; if we aime at what is *above our capacity*, we deſpond and deſpaire. Players contrive their parts to their perſons; and let us exerciſe our ſelves in what we are moſt fit. And if neceſſity force us againſt our inclinations, let us uſe diligence to *comply with it* as hanſomely as is poſſible: and at leaſt avoid vice, rather then purſue things which are not given us.

2. IN all our actions, the principal guide we have is *the End*; as in travelling the place whither we are to go directs the way. And ſince we have, by the law and condition of our Creation, one principle (*reaſon*) in us, which doth, or may and ought uniformely to produce all our operations, we may alſo have them all directed to the ſame ſcope and intention. We are indeed compoſed of body and ſoul; and the body is guided by ſenſe; but the ſoul (the better part) doth, or ought

to govern the body, and it self be governed by reason illustrated in Christians by Gods holy Spirit.

3. THEY who aime at nothing but *satisfying their sense*, are such as either, 1. *never look before them*, but live *in diem*, without care or prudence, passing their time in mirth and jollity, without design or consideration, except to contrive that to morrow may be as this day; or to escape from present pressure and difficulty which interrupts their delights. Or 2. do indeed advise and propose an end, but such a *one as* is either *not obtainable*; or if obtained, *not satisfactory*, universal, or durable. Such are *pleasures*, *riches*, and *honors*. Any, or all, of which to be made the principal and ultimate *end* of our actions, is great folly and madnes. For neither will they avail us in sickenes and the calamitous parts of our life; wherto also they often engage us; and, in the prosperous, they are not in our power to command them when we please; nor keep them when we have them; nor do they satisfy us, if we keep them. They grow tedious and burdensom, subject us to cares, sorrows, envy, and dangers: and there is somewhat *better*, which is not liable to these exceptions.

4. BEASTS do not deliberate, but work out of *instinct* of *Nature*; all of one kind the same way; (wherein they may be somewhat perfected, but not changed) *without any general end* or intention of their living or acting; tho they have some little particular ends of some of their actions. But *deliberation* is a considerate weighing

weighing of all reasons *pro & con*, such an end, and the means to obtain it, *i. e.* how a man shall employ those powers and faculties, which God hath given him, either by nature or his own acquisition, to that purpose, for which God hath given them. For there is *one certain end*, which all men may, and ought, to propose as most agreeable and proper for their nature and condition.

5. THIS *intention*, *which will* sustain a man in all estates and conditions, *which will* have an influence upon his whole life and actions, *which* is a rock, whereon he may safely build in all conditions and accidents, is: *To do as much good as he can*, both to himself, and others. Which the holy Scripture calls *glorifying God* (a phrase demonstrating the reason why this is the universal end of our Nature) because that God created us all; and gave us our being and all that we have; and this not for our own sakes, for no rational and intelligent workman doth so, but for his own sake: who is glorified when *his works answer his intention*. He being also the *universal good* of all creatures, what ever good we do, is a corresponding to, and as it were an assisting, him; a propagation of his interest, and consequently a fulfilling of that end for which he made us.

6. THIS is performed several waies, as 1. by *serving him in his own house*, being members of his family, *i. e.* Officers in his Church, or Ecclesiastical persons, whether active or contemplative. 2. By *serving him in the Commonwealth*, in actions of charity: and that, either as

as Magistrates, or private persons. In both which good is to be done by *example*, *advice*, *counsel*, *commanding*, *governing*, *rewarding*, *punishing*, *liberality*, *assistance of* the weak and poor against oppression, &c. In all which the *Magistrate* hath greater opportunity and obligation to do good, then private persons. Many of these good actions also cannot be performed without *wealth* and *reputation*; and *riches*, if with due moderation and justice *to this purpose desired* and employed, are very good. For, these being the measure of all things in the commerce and conversation of mankinde, tis impossible for him that deals amongst men, to be without them; and for him who is in an active life, and to do good, to be without a considerable proportion of them. And his *reputation* (I do not say popularity, but the good opinion of wise and virtuous persons) every one is bound to preserve, and *to provide things honest in the sight of men also*. So much *pleasure* also is to be allowed, as is necessary to keep up the body in health and cheerful vigor; which the wise Creator also hath appointed, in that he hath joyned pleasure to natural actions.

7. IN *chusing a calling* therefore (the fitnes whereof is only in order to our glorifying God, *i.e.* our own Salvation) consider.

1. The *advantages* or disadvantages to our end, or its contrary.

2. The *temtations* we are likely to undergo and meet with.

3. What *strength*, assistance, or hopes we have to overcome them.

But

But becauſe it is not poſſible to judg of theſe but by *experience*, which the *Deliberant* is ſuppoſed not to have, but in ſome leſſer meaſure; it is therefore neceſſary for him, to ask advice, firſt of God; then of wiſe, upright, and experienced perſons. And

1. Thoſe who have an *excellent faculty*, or genius to one thing above others, ſeem to be by *God* called to that.

2. Thoſe, who are by their Parents, or own choice, *educated in one thing* particularly, and find it agreeable to them, may ſafely acquieſce, and be perſuaded, that calling is from God; as may alſo thoſe, who have as it were an *hereditary calling*, being born to riches, and honors, may ſafely acquieſce in it, I ſay, provided they can overcome thoſe temtations of offending God, which do uſually accompany it. As all callings have ſome, and ſome very many more, and greater, than *others*.

3. Thoſe, who upon any rational grounds embrace ſuch a calling, wherein they are perſwaded they *can ſerve God*, and live charitably, and do good to their neighbors, may ſafely conclude that they are called by the ordinary providence of God; who is alſo the giver of reaſon to aſſiſt and govern us in thoſe things, which fall under its cogniſance.

4. Some, alſo, God Almighty calleth *extraordinarily* by his Prophets, Miniſters, or internal inſpirations, exciting to ſomewhat extraordinary, either in ſpiritual, or ſecular emploiments. *Concerning* whom we can give no rules.

5. Many men are *not capable to chuſe for themſelves*, being of weak judgments, unexperienced, biaſſed with ſome vice or irregularity: theſe are to

to submit to the counsel of their friends; and the most disinteressed, and neareſt a kin, are the *likelieſt* to give beſt counsel.

6. It is in vain for him to ask advice that is *not indifferent* to all, or most of them; at leaſt ſo much as to be without prejudice, or to refuſe any propoſed, and not to love or hate any ſo much, but to be ready to change his paſſions upon the information of better judgments. *Unindifferent* are thoſe who are *preingaged*. As for married perſons, it is in vain to conſult about ſingle life: for then, they can only deliberate how to glorify God in a married eſtate. And if an eſtate be *ill choſen*, but irremediably, accuſe not God Almighty for the ill choice, but ſeek to amend it by more virtuous and pious living.

8. GOING to chuſe, therefore, *place your ſelf as much as is poſſible in equilibrio*; and reſolve to take the beſt as near as your own diſcretion (the aſſiſtance of Gods ſpirit implored), and the advice of friends, ſhall ſuggeſt unto you. *The beſt*, I ſay, *not ſimply*, but the *beſt for you*; conſidering your parts, inclinations, bodily health, and ſtrength, exterior advantages, and the like.

And 1. conſider *that*, tho no man is obliged under guilt of ſin to undertake the *abſolutely beſt* calling or eſtate: and that God Almighty hath not ſo made man for eternals, that he hath no care for temporals; yet in *Prudence*, and if he have a deſign of attaining Chriſtian perfection, he ought to make a choice of that which he conceives the better.

4. *That* as every man is to give an account of the

the calling *wherein he is*, and not of another: so a man is rewarded that lives and *doth better* in a *less perfect state*, then he that doth *less well* in a *more perfect*; yet a more perfect state is to be preferr'd, which affords more advantages of doing well, or better.

3. *That* tho there is no lawful estate, wherein *heroical* virtues may not be exercised; yet these are much more easily and frequently practised in some then others.

4. *That* since contraries are so mingled in all our affairs; that *nothing* is *so good*, that it hath *not some inconveniences* joined with it; nor any so probable as that somewhat may not be said to the contrary; you are not to defer your resolution, till all difficulties be cleared, and you be able to answer all things to the contrary: but it sufficeth to embrace that which is most probable.

5. *That*, if your *election* be thus made, *i. e.* with indifferency, unpassionatenes, and sincerity, seek not to change, but settle your self quietly in it: and make account that whatever you chuse, you *will* some time or other *repent of it*, *i. e.* when you find the unexpected inconveniences and hardships of your own, and the seeming ease and conveniences of another. The sincerity of your choice needs not be doubted of, *if you* chuse purely for the love of God; *if you* would have advised your friend to the same course of life; and *if you* would be content, when God shall call you, to be *found so doing*.

9. AN old man in *Vitis P. P.* being demanded of one, what he should do, answered; our Works are

are not all of the same sort. *Abraham* was hospitable, God was with him. *David* was humble, God was with him, &c. Therefore, what you find your Soul inclined unto, so as it be according to Godlines, that do. It is true that one calling hath more opportunities of glorifying God, and of glorifying him more, *i. e.* with nobler and sublimer actions. All men are not *alike capable of those heights*; and by him, who after due consideration, probably conjectures that he shall do very well in an *active*, and but meanly in a *contemplative*, life, here the active doubtless is to be preferred.

10. IF you have made choice of an estate *less advantageous*, which you may change, be sure to *advise well* before you do so; for many times wearines and inconstancy advise a quitting of that, wherein it is really better for you to continue.

11. THO there be no state, but may be *more or less dangerous*, or convenient for one then another; as where God gives greater strength and plentifuller grace there is less danger from temtations; yet those states seem to be in themselves best, *which* are not subject to so many temptations; *which* have the fewer avocaments from Religion; *which* have *more* incentives to, and occasion for, piety; *more* good examples, *more* leisure for devotion, *more* severity towards our selves, *more*, and *more heroical*, acts of virtues, *which* approch neareſt to the life of our Lord, and *which* shew most gratitude towards almighty God.

12. THO

12. THO God supplieth *grace sufficient* to every one for his estate, and he that fails of his duty doth it by his own default; yet he, who *casts himself* into temtations, cannot promise himself to be assisted by God. *S. Paul* adviseth younger Women *i. e.* such as will put themselves in frequent dangers or temtations of not living continently, rather to marry. *Temtations* are from company, health, bodily strength, wealth, bad inclinations, as to ambition, covetousnes, opiniarety, desire of liberty; opportunity of time, place, &c.

13. FROM the consideration of which, and such like, these *rules* may be taken notice of,

A *good natur'd* facil man is not fit for such an employment, wherein he must necessarily converse frequently with evil persons.

A *melancholic* person is not fit to undertake a profession of much study or solitarines.

A *timorous* spirit is not fit for Magistracy.

A *covetous* person is not to be a Merchant, or Banquier.

A man of *bodily strength and choler* will not be a good Officer in War.

The *sleepy* and *drowsy* are best employed in a calling, wherein is much bodily activeness.

A *rash* man not to be entrusted with a great affair, especially in War.

14. LET no man easily perswade himself; that, *what ever his calling be, his thoughts will be different from the rest of mankind*, that is *in that calling*; for all men are alike; have the same principles of thinking and acting, and the same way of deducing from, and acting by, them. Particularly let no man think, that *Magistracy will change him,*

to the better especially: look at his actions and converſation in his *private life*; ſuch will he be alſo in his *Authority*. And therefore let him not upon ſuch confidences haſtily take upon him a calling in which he ſees in general great inconveniencies or dangers, to the preſerving of his virtue, or innocence.

15. If *you be conſulted* concerning a perſon, either very inconſtant, paſſionate, or vitious, give not your advice; it is in vain: for ſuch will do only what ſhall pleaſe themſelves.

Never adviſe any one to a calling, which is much againſt his will, or inclination.

CHAP.

OF EDUCATION.

PART II.

CHAP. I.

Of Civility.

IN this second Part, are thrown together a miscellany of observations concerning several, the most usual occurrences in *Active life*. Such as enter not into any Art or Science, but are the result of *experience* in the conversation and affairs of this World. I begin with *Civility*, as being the first to be learned and practised; and tho many rules of it seem plain and obvious, such as are fit to be insinuated into the Practise of Children; yet are they not to be neglected, but to be neal'd into *youth*, that they may not through defect of them miscarry in their *age*, as many great persons have done; who trusting to their *Justice* and *severe virtue*, have bin ruin'd for neglect of *compliance* and *civility*. For tho *Serpents* are greater poysons and presenter death, yet more men are destroied by their *irregularity* in eating and drinking. And *small wounds*, if many, are mortal. To be *courageous*, *bountiful*, and *just* are indeed much greater

and nobler then to be of an *agreeable converſation*: yet is this as uſeful, for it is in continual practiſe, the other rarely and upon occaſion. Beſides other vertues have need of ſomewhat to maintain and exerciſe them. *Juſtice* will have *power*; *liberality*, *wealth*, &c. but this is ſet up with no other ſtock then a *few pleaſant looks*, *good words*, and *not-evil actions*. All men are in ſome ſort *diſparata*; and even theſe who are under the relations of ſuperiority and inferiority, yet, thoſe obligations being ſatisfied, as to all other matters, account themſelves as *equals*. And tho laws *punish not* the reſty and froward, yet are they *chaſtiſed* by the loſs of that good-will and friendlines which good-behaviour gains; moſt men having greater averſenes to the *incompliant* then the *vitious*. Wherefore it is neceſſary for every one, that would bring his *purpoſes to effect*, (which cannot be done without making uſe of other mens abilities; and the greater the deſign, the more *Inſtruments* are needful; and thoſe Inſtruments alſo not inanimate or neceſſitable, but ſpontaneous and free) to *maſter the wills* and powers of thoſe he makes uſe of; to make them, I ſay, to work cheerfully and readily for him; which is by *Civility* to *let* or *inſinuate* himſelf into their good liking, and *voluntary aſſiſtance*. For he who cares not to live void of offence towards others, renders himſelf offenſive and odious unto others; conſequently they comply not with him; they act for him, if at all, by force either of reward or punishment, and therefore no more, nor otherwiſe, then they are conſtrained. Thus, for want of *civil addreſs*, many *men of parts* and virtue become

uſeleſs

uſeleſs in their generation; but others by their ſurly and uncompliant humor, grow diſtaſtful in converſation, fall into contemt, whence follow affronts and quarrels. Some alſo are forc'd upon low and *mean company*, and thereby bring a dishonor, not upon their *perſons* only, but their *Family* and Parents (who are look'd upon, as not willing or able to give them decent Education) and their *Country* alſo, if they happen amongſt ſtrangers, who are ready to cenſure hardly of that Nation, whoſe Gentry are ſo little civiliz'd.

2. AGAIN, where there is *much company*, as in Cities, &c. there is alſo great *variety of humors* and diſpoſitions; and a greater care of *wary converſation*; as alſo where are perſons of greater and *more piercing ſpirits*, or curiouſer obſervers, as in *Courts*, or amongſt *Forreigners*, who take particular notice of many things which continual practiſe makes us paſs over. He who thinks to live contentedly or peaceably in theſe places without mortifying his own humor, and depoſing his natural inclinations, is of a ſhallow capacity, or an evil nature, *i. e.* He is either of a ſavage, fierce, inſolent diſpoſition; or of a ſtupid ſlothfulnes. Both of them fitter company for Beaſts then Men, and for Deſerts then Cities.

3. WHEREFORE, as *Juſtice* bridleth our covetouſnes, and *conſtancy* our natural timorouſnes, ſo doth *civility* our haughtines and preſumtion: and *as a good Chriſtian*, for the glory of God, *mortifies* all his own paſſions and humors, and *puts on* thoſe, which are for his

purpose, and according to his intention (Such I mean, as Religion and reason suggests) And as a *good Courtier*, for his interest *complies* with every one; alwaies *gay*, cheerful and complaisant, without any humor of his own, only borrowing that of the company. So in like manner, every *civil person* doth the same, so far at least as to avoid all offending those with whom he converseth.

4. FOR *Civilty* consists in these things; 1. In *not expressing* by actions, or speeches *any injury, disesteem, offence, or undervaluing* of any other. 2. In *being ready to do all good offices* and *ordinary kindness* for another. And 3ly in *receiving no injuries* or *offences* from others. *i. e.* in *not resenting* every word or action, which may (perhaps rationally) be interpreted to be *disesteem* or undervaluing. Indeed our *reputation*, which is onely pretended in this case, (were it really in danger) yet is not of such consequence many times, as peace and quietness; but we are ordinarily unjust and partial Judges of our own concerns, never looking upon our selves but with love and value. But however our *patience* is certainly a rewardable virtue (but whether the correction of a misdoer will reuscire well, is a difficult question) and is that so much recommended by our Lord, of forgiving trespassers against us.

5. CIVILITY *is not*, therefore, *punctuality of behaviour*: I mean that which consists in certain *modish* and particular *ceremonies* and fashions, in clothes, gesture, mine, speech, or

or the like; *is not*, uſing ſuch diſcourſes, words, phraſes, ſtudies, opinions, games, &c. as are in *fashion* in the *Court*; with Gallants, Ladies, &c. This is a conſtrain'd *formality*, not *civility*; a complying with the *times*, not with *perſons*; and varieth with the age or ſeaſon, frequently according to the fancy of mechanic perſons, in their ſeveral profeſſions: whereas the *rules of Civility*, founded upon Prudence and Charity, are to perpetuity *unchangeable*. I ſpeak not here of ſuch *ceremonies* as are by *duty* required towards our ſuperiors, either in geſture, ſpeech, or other addreſs. Thoſe are not in our diſpoſing to omit or alter; *cuſtom*, our Great Maſter, hath impoſed them; and that rationally, for the eaſe of the Magiſtrate, and to make his commands current; and we ought to obey without diſpute or pleading. Nor of ſuch as are uſed generally in converſation; whereof alſo I adviſe every one to be rather liberal and give ſome of his own, then retrench any of what is due. But of ſuch as are by particular perſons (who either would ſeem modish and perfectly civil, or would hide their poverty of underſtanding and diſcretion under the vail and varnish of *mode*) ſtudied and affected. Whereby themſelves think to inſinuate into the favor of thoſe with whom they converſe; but thoſe imagine themſelves eſteemed as weak and eaſy, that are to be moved with ſuch trifles; and (as ſome women) are thought to be taken with rubans and fancies more then real decency.

6 Com-

6. COMPLIMENTS also are another thing, serve to a contrary end, and proceed from a different cause. *Civility* from *sincerity* and *virtue*; these from *duplicity*, and *deceit*. That *makes* friends, these *unmake* and hinder them; that *distinguisheth* one man from another, these *involve* all in *an equal adulation*. They consist in *praising* immoderately, and *pretending* greater love and friendship then either is deserved by, or intended to, him, to whom they are offered. He that useth them, believeth not himself, nor would have his Auditor believe his *expressions*; but I know not what greatness of affection: he is alwaies *offering* and promising, never *performing*; asking pardon where there is no offence or necessity, but when it is commanded by God and reason, he will dye rather then demand it. These are *imaginary* services; *notional*, impertinent, humiliations; a *solemn non sense*; an abusing of language, and putting together many good words to signify nothing. The use of this traiterous discourse (if any be) is to *hide a wans-self* (as Juglers and Mountebanks) in a cloud of good words, that the Auditor may not discover more of him then himself pleaseth. Or as Trades-men keep you still in talk, lest you should too narrowly examine the wares they would put upon you. *Officious lies* they are, licensed by custom; and, like the unproportionable garments, are faults of the age. Neither is *flattery*; *encouragement* to, or accompanying, in *vice*, or *error*; *consenting* to any thing *prejudicial* to a third person; a *permitting* to offend, or actually *sinning*, or the like; any part of *Civility*. For this consists

sists not but with *severe Justice*, real *Charity*, and *solid Discretion*.

7. AND therefore *it*, as all other virtues, *requires* an *early initiation*, and continual practise to arrive at a perfect habit of it. It concerns also Parents and Educators to see that the educated converse as much as may be, with his *equals* or superiors; not with servants or mean persons, lest he put on their manners, and playing *Rex* amongst them, he be apt to undervalue all others, and so become insolent. It behoves them also to give him *no evil example* by themselves, or others; but propose such Precedents, as they desire the young Man should copy. In *France*, Fathers are wont to carry their Children, when youths, with them to visit persons of Quality; to shew them how such demean themselves, and to procure them a convenient boldnes. Mothers also in *Italy* teach their little Children pieces of Dialogues or Plaies by heart; which they render and recite in their presence, and are taught by them graceful address in saluting, speaking, &c. they also send their Children frequently in errands, and visits to their kindred or neighbors; teaching them what to say, what titles to give, what answer to make to the demands most likely to be asked, somewhat also to furnish discourse, &c.

8. THE *young Man* himself also, ought, as he grows in age, *to observe* the actions of others, especially of his *equals*, and of such as are most reputed for civility; and *to note* what becomes or misbecomes them. Also, what is practi-

practised by *most*, by persons *of higher quality*, and by persons *of maturity* and *judgement*. He must also *watch over himself* severely, and once a day, at least call himself to account of his speeches and actions. And also *procure some friend* to observe, advise, and admonish, him of what is well, what ill, what might be better, done, or omitted. Lastly *observe* such rules as these that follow; some of which are framed for youth, others for such as are growing up, or arrived to some discretion.

1. DO nothing which may justly *scandalize virtuous persons*; chiefly by any *neglect of Religion*, as by undecent behavior in Gods house, as seeking your ease, abandoning your self to lazines and lolling, gazing about you, frequent changing postures, covering your face or head. Regulate therefore your self by the example of the best and most devout in the place you live. *Use not* commonly or unnecessarily *the name of God*, or *of the Devil*; not passages of *holy Scripture*; not mocking or profaning *holy persons*, *things* or *actions*: not only because these things are *sinful*, but *undecent* also; and practised only by persons of ill behavior, or mean condition.

2. DO nothing that may *offend anothers sense* or *imagination*. To strike or pinch a man, is a clowns salutation. No carion, or excrement, is to be shewed to your companion, for you know not how squeamish he is. *Approach not* your mouth so near in discoursing, as to offend or bedew any one with your breath, for all mens breaths are offensive. *Be not nasty* in your clothes,

clothes, or about your body, in much sweating (except in time of War or action) belching, biting, or cutting your nails, rubbing your teeth, picking your nose, or ears, handling any parts of your body which are not usually uncovered, nor those more then needs. *Sing not* to your self, nor drum with your feet or fingers in company, as melancholic men do. *Grind* not, nor *gnash* your teeth, nor *scrape* or make any sound to offend or interrupt others, not so much as lowd speaking, except where necessity. *Spit, sneez, cough*, &c. from the company, and not loud, for decencies sake.

3. LET your *look* be *pleasant*, composed, modest, confident. *Frowning* is apprehended to be a sign of a *cruel* disposition, as is noted of *Caracalla*. When you discourse with any person, *gaze not* upon him, as if you were taking his picture. *Nor fix your eyes* constantly on any one object; for that betokens impudency, or at best, amazedness, or contemplation, as *staring* doth folly. *Wandring* and *inconstant* looks express madness, or unsetled thoughts; *winking* (if not a natural infirmity) is the action of light-headed persons, as winking with one eye (like Shooters) is of maliciousness and evil nature. A *sharp* and *fierce look*, is as one that is angry. To *bite your lip* is used in threatning; to thrust out the tongue, is scurrilous. To *sink the head* into the shoulders is laziness; the head erect and backward, is interpreted pride and arrogance, as letting it fall on either side, hypocrisy. To go with *folded arms*, is sloth or melancholy; and in this, it is unnatural

ral suggestion to keep the breast warm, and defend it from hypochondriac pain; to set them a kembow is arrogance, and to *hang them down*, folly and lazines: to keep your hands in your pockets, or covered with your cloak, is a neglect of the company.

A *slow pace* is proper to delicate and effeminate persons, an hasty one to mad men; strutting is affectation, wadling is for the slothful and lazy, and in measure to dancers.

Speak not through the nose, nor with any affected or unhansom gesture, wrying the mouth, swelling the cheeks, lisping, &c. If you have not a pleasing pronunciation, recompense it with good matter; and when speaking, cough not, nor use any interruption, for so do *lyers* when they *invent* what to say. A little *laughter* is permitted, moderate *smiling* commended.

4. THERE is a certain *mine* and *motion of the body*, and its parts, both in acting and speaking, which is very graceful and pleasing. *Greg. Nazianz.* foretold what a one *Julian* (afterwards called the *Apostate*) would prove, when he saw his hasty, discomposed, add unseemly gestures. *S. Ambrose* discarded a Clerk, because of an undecent motion of his head, which he said went like a flail. On the contrary *Cn. Pompeius*, saith *Tully*, *ad omnia summa natus habebat in voce splendorem, & in motu summam dignitatem.* And it is noted of *Scipio*, *non vera virtutibus tantum mirabilis, sed arte quadam* (civility) *etiam ab juventa in ostentationem earum compositus.* Liv. This consists; 1. in the *proportion and harmony* betwixt every mans person and

conditi-

condition; as for a young man to be active and sprightly, not mimical and restless: a grave man slow and deliberate, not dull and sluggish. 2. In *confidence*, opposed to sheepish bashfulnes; when one knows not how to look, speak, or move, for fear of doing amiss; but always blusheth, and is not able to support an harsh word, a chiding, an angry look, without being altered. 3. In *avoiding all affectation* and singularity; for whatever is according to Nature is best, and what contrary to it, always distastful, and betraies vanity and indiscretion, that knows not to imitate the best. *Nothing* is *graceful but* what is *our own*. And therefore every one strives to work easily and freely, and with a seeming negligence; for such seem to proceed either from Nature, or an habit. But constrainedness undervalueth an action; as doth also seeming to do all with design and study. Yet, affected negligence is worst of all.

5. IN *eating*, at *meals*, the company is *offended*, if you eat with hands dirty, or unwashed after you have made water, or done any offensive action. If you hover over the plate or table, as an Hawk over her prey: if you handle others meat, be delicate, or take the best, or most, or formost, to your self. As the *Indian*, that seeing at the other end a dish that pleased him, leaped upon the table to fetch it. If you feed with both hands for fear of losing time, or keep your knife always in your hand, or with the point upward: if you dip your fingers, or any thing you have tasted, in the sawce, or make a noise in eating; cut

or put into your mouth great morſels, or lick your fingers, or not wipe your mouth or ſpoon after eating.

It is againſt health to *ſwallow your meat unchewed*, or greedily, or much, or much variety, or delicacies: and againſt civility to eat after others, to throw your bones or offal upon the floor, to gnaw your bones, to handle dogs, &c. at the table, to obſerve what and how others eat, to diſpraiſe or praiſe immoderately the meat, or ſmell to it; for if you ſuſpect it, let it alone, leſt you offend others.

Preſent not to others *what your ſelf have taſted.* Drink not, nor talk with your mouth full, or unwiped, or glaſs full; nor put the cup too far into your mouth as Children do; nor drink greedily, or ſo long that you are forced (as Horſes) to breath in your draught; nor blow into any ones cup, or upon his victuals, toſts, &c.

Talk not at table any ungrateful or impertinent diſcourſe, nor be angry with your ſervants, nor do any thing which may interrupt the cheerfulnes of the company. It is queſtioned whether it be civil to talk much at meals, becauſe that hindreth the intention of the table, and it is not eaſy to avoid all offenſivenes, eſpecially in diſcourſe about Divinity; the frequenteſt table-talk in *England*.

In *England*, Strangers tax us for drinking before we eat, againſt health; drinking many in the ſame cup; and many times the ſnuffs left by the former; for eating much, much fleſh, ſitting long at meals; not uſing forks but fingers, and the like.

6. IN

6. IN *Visitings* is much more *ceremony* and civility observed in some places then others. The *Italians*, and of them the *Romans*, and *Neapolitans*, are most punctual. The greatest cause hereof is the *avoiding of misinterpretations*, and quarrelling. This hath begotten an *Art of ceremoniousnes*, so full of subtilties and punctilios, that it is an employment to learn them. And therefore, tho in this *Country* of great *freedom* and little *jealousy*, where persons of quality are neither so apt to give, or take offence, they are *unnecessary*, or also *unfitting*; yet it may be fitting to know how to *entertain* a Stranger; or how we *are entertained* by him, or by any other that expecteth or practiseth this accuratenes of ceremony. I have therefore set down the chief of their rules, for the most part out of the Book called *Il Maestro di Camera*, which is on purpose to instruct in those observances.

Women are *not* usually *visited in the morning*; nor *Ambassadors*, or persons of business, on the hour or day of their dispatch or employment. Nor persons in the beginning of deep mourning; and if visited, it is not expected they should use the accustomed ceremonies. Nor sick persons till they can sit up in their beds, and put on their upper garments. Women also have alwaies the *upper hand*, even in their own houses; and are intreated not to stir out of the Chamber of entertainment

It is *better to give too much honor* to any person *then too little*; therefore better to carry himself as inferior to his equals, and equal to such as are not much inferiors. Inferiors also, if of parts, are to be better treated; for *parts are equal to*

honors or wealth. The more familiarly, the more honorably are inferiors, or equals treated, (but ✱ superiors the leſs:) as to your table, to your bedchamber, or cloſet, to your ſelf in bed, dreſſing, or retired.

Neereſt the wall in *England* and *France* (I ſuppoſe becauſe the cleaneſt) is the honorabler place; in *Italy* the right hand, if two; the middle ✱ place, if three, walk together; becauſe eaſilieſt heard of both.

To make *ſigns to one to be covered*, is ſuperiority; ſo is to *turn the back* firſt at parting, to *accompany* the departed but a little way; whereas your equall you wait upon to the ✱ utmoſt door or gate, the ſuperior to his Coach or Horſe.

The *Viſiter ends the viſit*, but not in the midſt of a diſcourſe; nor is he to ſtay ſo long as the viſited ſeems glad to receive him; but if he ſee his company much deſired, he may come the oftner.

Viſits of congratulation and condolence the ✱ ſooner the better.

The *uppermoſt part of a table* ought not to turn its back upon the greateſt part of the room, nor to the door where the meat comes in; it ſhould alſo have the window before, or at leaſt on one ſide of, it.

In making viſits few things are obſerved; but in *receiving viſits* many: as, entertaining a ſuperior or equal, he ought to be ſo clothed as ✱✱ to go abroad; and drawing near to haſten his pace as if he would have gone further to receive him; to meet a ſuperior alſo at the bottom of the ſtairs, to accompany him to his Coach. It being a general rule to accompany the

the departer one degree further then where you receive him.

Equals (tho best entertained as you desire to be by them) are commonly received at the top of the stairs; and the Gentlemen meet them at the bottom. It is alwaies observed that the visiteds Gentlemen attend one degree at lest further then the Patron.

Inferiors are received according to their qualities, some in the *Anti-camera*, some three, some two, or one Chamber off, or at the Chamber-door, or half the Chamber, of entertainment. Only it is better to use too much, then too little courtesy.

With *Strangers*, extraordinary civility and freedom may be used; because they come but seldom, stay not long, and have no emulation with persons of your own Country. An eminent person not knowing how to entertain a stranger, feigned indisposition, and received him in bed.

If *two* send *messages to* have audience of Compliment *at the same time*; *to* the latter the Patron commonly answers, that A B. is Lord of himself and time, but that at the same time he expects such a one.

If any *one come to visit*, whilst his superior is entertaining, ordinarily he is conducted to another room, where he is entertained by the Gentlemen; or if of lower rank, he staies in the *Anti-camera*.

If an *equal* come to visit, whilst an equal is in the room, the Patron asks leave of the present, and leaving a Gentleman or two to keep him company, goes to receive the new comer.

To Persons of Quality, *Audience is* given with the *Portiere* (or hanging that covereth the door on the outside) down; public Audience with it open; yet if then a Person of quality come, it is also let down. Likewise at their entrance and departure *the whole door* must be opened (all their doors being made double:) it being an action of great superiority to give but half a door.

Seats also ought to be set ready before the visitants enter; and chairs with arms are more honourable then those with backs only: and these then stools. The visitants or principal seat is to be set in such manner as it may look full upon the door of entrance, and the greatest part of the room; the Patrons with the back towards the door. If many visitants equal, their seats are to be set one besides another, or ordered along the wall which hath the foresaid conditions. If two, their seats are to be set so as to have the door on their shoulders, and that on the right hand of the door is the better place.

The *M. de C.* may deliver a message of compliment of a meaner person then the Visitant: but he must be more careful if a message of business, except from an equal, or that it require hast. But all messages from the Prince or Superior are instantly admitted, and no message must be whispered to the Patron in company with equals, but spoken aloud.

If there be many visitants, and one *depart* before the rest, the Patron leaveth the rest and accompanieth the departer. And if whilst he is conducting an equal, another equal enters; he entertains the new-comer a while with the departer; then

ben recommending him to some of his Gentlemen to conduct him to the place of entertainment he accompanieth the departer, and then hasts to the other.

When *visitants* are *ready to depart*, the Patron maketh a noise with his foot or chair, That the Attendant may understand to lift up the Portiere; but *he ought not to* command him, or to *do any thing which may shew superiority in his own house*. But if there be need of any thing, to ask leave of the visitant to call for it. But visited by inferiors, he may call or do what he pleaseth.

If the visitants stay till it be dark, the *M. di C.* causeth to be lighted and set up in the Footmens station, a torch of white wax; and in the other Chambers, each two candles of white wax; and in the entertaining room two or more, as shall be necessary, which are to be brought in by the Gentlemen; also two or more in the *Anti camera* must stand ready to be lighted, to be born by the Gentlemen before the visitant when he departeth; who yet are not to turn their backs absolutely upon him. At the Hall door must be ready torches to be carried in like manner before him by the Footmen, or Pages if there be any; four at least for an equal, six for a superior, &c.

A Man *meeting his equal*, or not much inferior, makes his Coach stop; the worthiest stops last, and departs first. A man in Coach meeting his equal on foot, lights out of his Coach, and when they part he walks on foot a while after; and then remounts. For an inferior, he alights not, except he have busines with him.

A *Governor of a Place*, through which his equal is to pass, sends to invite him before he enter his Jurisdiction; and if his invitation is accepted, he sends to meet him 9. or 10. miles, some of his Gentlemen in Coach; and so others as he draweth nearer; when near, the Governor goes to receive him in person: or if he please to honor him, under pretence of taking the Air, he may go abroad that way he comes, and so receive him as he pleaseth.

7. Do nothing in a company where you design to shew civility, that resembles *superiority*, nor usurp upon their rights; nor any thing whereby any of them may think you do not love, prize, or respect them. As do not your own busines, command or chide your servants; assume not all the talk to, or of, your self, family, wife, &c. nor tell your dreams, when perhaps your best waking actions are not worth the reciting; censure not nor contradict the rest; but cede to the major part.

Desire not the highest place, nor be troublesom with impertinent debasing your self by refusing to go first, &c. throwing the arms like a fencer, and spending time in being intreated to do what you desire, or what is fitting.

Some are dainty and nice, that take exceptions if not saluted, &c. in due order, mode, &c. hence they become jealous, think themselves affronted, &c. those mens conversation is a slavery; to be with them is to be in *little-ease*, and a man had as good handle *Venice Glasses*. Let them, I beseech you, enjoy themselves by themselves, their conversation is a rope of sand, and

nd no cement of love and kindnes can ty you o them.

8. THE beginning and end of *Converſation* with every one, is *Salutation*: nor muſt you break company, tho with intention to return ſpeedily, except you firſt ask their leave. The inferior ſalutes firſt out of duty; and ſo doth the viſiter.

Modeſty is more graceful then boldnes, *boldnes* then bashfulnes, *baſhfulnes* then impudence. Country people know not how to look, but think they do beſt when moſt extravagant.

Endeavor *not to partake of* other mens *ſecrets*, *i. e.* either Letters, Books, Papers, Diſcourſes, &c. If any thing be given to another to read, take it not out of his hand, nor be haſty to ſee any curioſity *the firſt*; nor be curious to know what any one is doing or ſtudying, or with whom.

Whiſper not with any *in company*, for the reſt ſuppoſe you talk of them; but if you have any private buſines, take him aſide after you have asked leave, and when none is diſcourſing: and when you diſcourſe privately, eye no man of the Company.

When you *walk to and again*, turn your face towards your ſuperior; and if you meet a ſuperior in a narrow way, ſtop, and preſs to make him more room, for it is an action of reſpect.

Beware of *Sullennes*, *melancholic*, furious, ſilence; as if you obſerved and cenſured what every one ſpoke or did. Tho ſilence in a ſtudious perſon may be tolerated. And if all the Company laugh, do not you act the grave, nor

nor be like a *pump* to yield only what is forced from you.

Yet to be complaisant is not to eccho to what every one saith, or do whatever any other would have you; to make up a number and be a cypher in conversation. To comply with all is worse then with none, as much as contemt is below hatred.

Pride, insolence, statelines, imperiousnes, angrines, are not signs or qualifications of a *Gentleman*, but the scandals of *Conversation*; and proceed from a spirit of presumtion and want of breeding, which conceives it self to be above, better, wiser, then others; and that he alone ought to be the rule, to which others are to conform: that all others are wandring stars, himself only in the Ecliptic. The greatest *Magnetismes* in the World are *Civility*, conforming himself to the innocent humors, and infirmities, sometimes, of others, readines to do courtesies for all, speaking well of all behind their backs. And 2ly *Affability*, which is not only to be used in common and unconcerning speech, but upon all occasions. A man may deny a request, chide, reprehend, command, &c. *affably*, with good words: nor is there any thing so harsh which may not be inoffensively represented. Consider, that the meanest person is able to do you both good and harm.

Esteem the *faults you commit* against others to be great; those of others against you to be small.

Answer no man till he hath spoken, for those who are impatient to hear, are rash to censure: nor turn your back upon, nor correct, the speaker: depart not before he hath done, prevent

vent him not by helping him out with what he ſeems to have forgot. Tell not what comes into your fancy in the midſt of anothers diſcourſe, nor ſeem to know what he would ſay; if you think fitting to interpoſe, do it not without asking leave: elſe you hinder the diſcourſe to be underſtood, and make what is ſaid to be miſinterpreted: whence many unneceſſary arguings, and confuſed tattles before the matter can be cleared. *Say not*, I knew this before, but accept what is ſaid as new, and in good part.

Be not magiſterial in your dictates; nor contend pertinaciouſly in ordinary diſcourſe for *your opinion*, nor for a truth of ſmall conſequence. Declare your reaſons; if they be not accepted, let them alone; aſſure your ſelf that you are not obliged to convert the whole World. It is alſo an uncivil importunity to clash with every thing we diſlike, or to confute every thing we think is falſe: to formalize upon all the foolery and non-ſenſe we hear. Let us not contraſt with the whole World, as if we were, *univerſal reformers*. In a controverſy ſay not all you can, but what is neceſſary. Alſo if what you report is not believed, *do not ſwear it*, nor uſe any imprecations upon your ſelf, *nor lay wagers*, nor take your ſelf engaged to defend it, or that he, who believes you not, affronts you. So neither repeat the ſame things frequently over; if the company harken not to you, let them chuſe; ſuppoſe it your own fault, who ſpeak not what deſerves their attention. If they underſtand you not, blame your ſelf who either ſpeak not clearly, or accommodate not your ſelf to your Auditory.

After

After a man hath told a *ſtory* in your preſence, *ask not, what's the matter*; for that ſhews that you contemned the ſpeaker, and minded not what was ſpoken; beſides you make him your *inferior*, to tell a tale as often as you are pleaſed to ask it.

He that *ſpeaketh much, cannot ſpeak all well.* But indeed it is the dwarf-tree that bears the firſt fruit, and the emtieſt veſſel that makes the moſt ſound. Beſides it is an injury to the reſt of the company who expect to be heard, every one in his turn. Yet better to ſpeak much then nothing at all, except it be apprehended to be *Diſcretion.*

If you live in a place where the *Language* is ſpoken in an *evil Dialect*, do not affect to ſpeak either purely, or badly, but as the beſt of that Dialect ſpeak. And avoid all big and hard words; remember how the *Lyon* crushed the *Frog*, whom he ſaw ſo contemtible, after he had made ſo great a noiſe.

All *obſcenity*, whether in matter or words, *proceeds from*, and *creates*, *evil manners*; and renders a Gentleman *contemtible.* But amongſt clowns he is moſt accepted, *i. e.* is the greateſt clown, that uſeth it moſt. The pains we take to be pleaſing ought to be ſpent only upon things honorable and of good fame. The reaſon why ſome words are *immodeſt*, others ſignifying the ſame thing, not, is: becauſe theſe repreſent the diſpleaſing object at a diſtance, through another *light*, and covered with another *notion*; ſo that the offenſivenes is not that which at firſt appears to the imagination; (ſo Toads and Vipers cauſe not that effect in us when ſeen a far off:) It appears

appears sometimes under a *Metaphor*, or some other translatitious expression: which is a *corrective* to the harshnes and unpleasingnes of the other.

The *same cautions* prescribed in speaking, or greater, are to be observed *in writing*; the neglect of their pens hath ruined very many; and particularly the great Master of Civility, the Author of *Galateo*. For going to present to the *Pope* a petition, by mistake he delivered a copy of licentious Verses writ by himself: whereby he lost the *Popes* favor, his own reputation, and all hopes of further advancement.

X CHAP.

CHAP. II.

Of Prudence.

1. THE *Prudence* here spoken of, is not that *Wisdom* of the Philosophers; which, that we may live happily, *would* never have us experience sorrow, or trouble; *would* reduce us to speculation, abstinence from employment, and a life abstracted from common conversation. *That* teacheth to menage action, public affairs and negotiation with others; *this* shews how to escape inconveniences, and sufferings, by withdrawing from busines, and living with, & to our selves only; which that teacheth to avoid by discreetly governing, and regulating our actions. The Philosopher perswades us to *chuse* the *perfectest*, *i.e.* the most quiet, innocent, retired, manner of life; this *Prudence* to *live most perfectly*, *i.e.* with the least inconvenience, or evil consequents, which may disturb our happines, *in a common* or active *life*. The one adviseth temperance by *abstaining* from all Banquets, Feasts, &c. this shews how to be *abstemious*, *tho you come* to them. The one tells us that the way to avoid danger, *v. g.* is never to go to Sea; this, since we are embarked, would have us govern our selves, and our course in the best manner. Whether of these is better, I now dispute not; but supposing a man to have already made choice of an active calling, then *Prudence* is of great force; *to foresee* all consequents, and avoid the bad; *to act* effectually, and the shortest way; *to chuse* the best means; *to menage* crosses and hard-

hardships; and to *be content* with what ſucceſs God ſhall give.

2. SIGNS of a wiſe man are theſe; he rather *hears* then talks; *believes* not eaſily: *judgeth* ſeldom, and then not without great examination; *deliberates* as long as his matter permits, and when reſolved, is conſtant, and changeth not without ſolid reaſon; therefore having deliberated, fears not to repent. He *ſpeaketh* well of all; *defendeth* the fame of the abſent courteous, not flattering; readier to give then ask or receive; *ſmiles* rather then laughs; is moderately grave; *honoreth* his Superiors; *attributeth* the glory of good actions to his companions, rather then himſelf; *obſerves* his friends, but doth no unworthy action for their ſake; is ready to *aſſiſt* and pleaſure all, even the unknown, yet without offending others; *conſidereth* both events, that whatever happens, he may be like himſelf, neither exalted nor dejected; *avoids* anxiety, melancholy, and moroſenes; what he doth, tho neceſſitated, yet doth it not as unwillingly, but makes a virtue of neceſſity: *is even* in his carriage, true in his words, the ſame in ſhew and reality, and believes ſo of others when he hath no reaſon to the contrary; he *admires* none, derides none, envies none, and deſpiſeth none, not the moſt miſerable: he *delights* in the converſation of wiſe and virtuous perſons; *profereth* not his counſel, eſpecially when he underſtands not well; is *content* with his condition: nor doth any thing through contention, emulation, or revenge; but ſtrives to render good alwaies even for evil. He *laboureth*

to know so much as to be able to depend upon his own judgment, tho he do it not. *Abi tu & facsimiliter.*

3. A FOOL talks *much* and *little* to purpose; is angry without a cause; trusts any one; is restless and still changing place; troubleth himself with what doth not concern him; the more fool he is the more he understands other mens busines, his own the less, and therefore is *alwaies* ready to reprehend and advise, seldom to obey; he discerns not when *flattered*; but sensible enough to fancy himself *abus'd*. He desires without choice and discretion, and therefore is quickly weary of what he enjoies; he resolves without advice, and therefore suddainly changeth, and that without reason. He is apt to refuse what he cannot avoid, desire what he cannot obtain, and repent what he cannot amend; he laments in the past, is exalted with the present, and negligent of the future. The first degree of folly is to think himself wise, the second to proclaim it; and therefore he hath an answer ready to every question, and is never better by either counsel or affliction. As amongst wise men he is *wisest* that thinks he knows least, so amongst fools he is the *greatest* that thinks he knows most.

4. PRUDENCE depends upon *experience*; without which no man, of ever so great capacity, can any more arrive to be a wise man, then a fruit to maturity, without time. And *experience* is either of *other men*, which we see, read, or hear, or of *our own* affairs. This is the harsher Mistress; and happy is he that can learn of the other, and

and arrive to perfection, tho in his old age. Hence it is, that most men understand that only wherein they are most practised; as many know what is to be done, but neither how to go about it themselves, nor to direct others; such have *much study, little experience.* Many *can advise* well, but themselves *cannot act.* Many can menage a busines if not opposed; and many better if opposed: as many are not able to beat or chaffer, tho they know the prices; and many ignorant of the prices, yet bargain cunningly. For *the rules of busines are the same*, tho the subjects are divers; conversing much makes a man bold and confident; and engaging in busines fits for more busines; And therefore it is no wonder that many *Citizens* (Merchants especially) prove wise-men, (and in the late Wars also excellent Soldiers) because much practised to treating, and negotiation. The like is also of *Lawyers.* But many of both these Professions, thereby accustomed to value small gains, contract such a *narrownes of spirit*, and tincture of interest, that it scarce ever leaves them Nor do I perceive *Lawyers* fitter for state-emploiment then *Merchants*; they having both particular Trades, and differing, as to public Government, no otherwise then an *East-India*, or an *Hamborough* Merchant, in reference to traffick. For tho the professing of Law may seem to intitle to somewhat more knowledge in governing of which Laws are the rule) yet in effect it doth not; because their practise and study is about just and unjust; about *meum* and *tuum*; the petit interests and controversies of particular persons; not the Government of a Prince over his People; or his negotiation with his Neigbors;

bors; which depend upon different principles, ſeldom conſidered by thoſe who deal between private perſons. Beſides that the tying of Princes to the *formalities of Courts*, tediouſneſs of Proceſſes; and caſting the laws of Government into the mold of the Laws of private intereſt, muſt needs be great impediments unto it.

5. THIS *Prudence*, you ſee is quite different from *cunning*, the advantage of Fools, and wicked men, who miſtake them for the ſame. For the *Prudent* mans aime is to *ſecure himſelf*, and intereſt, (the wiſdom of the Serpent recommended to us by our Saviour;) to be in ſuch a condition in all eſtates, as to be able juſtly, honourable, and openly, *to make uſe of all opportunities*, and occaſions for his own advantage, toward the obtaining of the great end of his Creation. *Cunning* meaſures *Juſtice* by *eſcaping punishment*, *right* by *law*, and *wiſedom* by *ſucceſs*, reputation by wealth or power, and the ſatisfaction of others by his own intereſt. A *Prudent* man deals ſo *ſincerely*, that he fears not the examination of his actions or purpoſes; and is not afraid to have witneſſes, if it were poſſible, of his thoughts. The *crafty* builds his Houſe under ground, *celat*, *tacet*, *diſſimulat*, *inſidiatur*, *præripit hoſtium conſilia*, and in order to his own advantage he looks upon all other men as *enemies*. And to theſe purpoſes he uſeth many *artifices*; as taking advantage of the *perſon*, if in neceſſity, intangled in vice, fear of punishment, or diſcovery; if in danger, humor, paſſion, any weakneſs or ignorance: he alſo watcheth the *time*, if in mirth, drinking, ſorrow; if inadvertent, if

eaſy;

easy; he makes use also of his *authority*, reputation, and superiority, to *impose* upon inferiors. He pretends great kindness and affection in general expressions; or particular ambiguous ones; or such as he will not be obliged by; for he purposeth nothing; nor hath he or ever intends to have, any friend. But his great engine is a *smooth tongue*, and a competent stock *of Wit*.

6. PERSONS *passionate*, fanciful, intemperate, are wont to *apprehend things strongly*; and so apprehended to believe, and affirm to others, and act accordingly themselves: and if such men be of reputation or power, they often do much harm. Very wise men also are oftentimes too resolute, and obstinat in their opinions; for being used to thinking, they apprehend *much* of their object, *i. e.* in a short time they overlook the reasons, circumstances, probabilities, collect consequences, &c. which actions familiarize the object to the faculty, and this renders the reasons of the contrary side, less probable. Even as our conversation with a man breeds some degree of kindness and friendship to him, tho the man himself be not worth our acquaintance. Wherefore every *Prudent* man ought to be *jealous* and fearful *of himself*, lest he run away too hastily with a likelyhood instead of truth; and abound too much in his own sense.

7. ALL *estates are equal*, *i. e.* Men may be happy in every state. For *security* is equal to *splendor*; *health* to *pleasure*, &c. Every state also hath his enemies, for *Deus posuit duo & duo*,

unum contra unum. A rich man becauſe rich; the poor man hath as poor neigbours, or rich ones that gape after that ſmall which he enjoyeth: beware therefore how you *offend* any man, for the offended joyns againſt you: and be ſure you *hate* no man, tho you think him an evill or unjuſt perſon. Nor *envy* any one above you; you have enemies enough by your own ſtate, make no more; but rather, procure as many friends as you can to uphold and ſtrengthen you. Every *man hath alſo an enemy within himſelf*; he that is not choleric is covetous, is facil, I mean by Nature, for if he hath ſubdued theſe natural deſires, 'tis otherwiſe. Nor can a choleric man ſay; I am to be pardoned; 'tis natural to me; *ſuch a one* is not ſo For *that ſuch a one* hath alſo his infirmity, his inclination, which perhaps is harder to conquer then yours. Beſides what is according to nature, is ſeldome perceived by us; a choleric man perceives not when he is angry, at leaſt thinks it no great fault. Therefore it is *neceſſary to have an Adviſer.*

8. ALL *men*, therefore *are evil Judges of themſelves*, and think they do well many times when they ſin, and commit ſmall errors when they are guilty of crimes. It is alſo in our *life*, as in *Arts* and Sciences; the *greater differences* are *eaſily diſcerned*, but of the ſmaller moments onely the wiſe and skilful in the Art can judge. Many *vices* alſo, tho *contrary*, yet are *like to virtues*, the confines of both are the ſame; and the exact limits and boundaries difficultly fixed; as of pride and greatneſs of ſpirit; Religion and Superſtition; quickneſs and rashneſs; cheerfulneſs and mirth; ſo of ambition and

and ſufficiency; Government and Tyranny; liberty and licentiouſneſs; ſubjection and ſervitude; covetouſneſs and frugality; and ſo of the reſt. And yet *Prudence* chiefly conſiſts in this very *exactneſs of judgment*; to diſcern the one from the other; and give to every cauſe his proper actions and effects. It is therefore neceſſary for every one, that deſires to be a wiſe man, to *obſerve his own actions*, and the original of them, *his thoughts and intentions*, with great care and circumſpection; elſe he ſhall never arrive in any tolerable manner to the knowledge of what he doth well or ill. And leaſt all this diligence ſhould be inſufficient, as the partiality to himſelf will certainly render it; it is very requiſite for him to *chuſe a friend*, or *Monitor*, who may with all freedom advertiſe him of his failings, and adviſe him remedies. Such a one, I mean, as is a diſcreet and virtuous perſon; but eſpecially, one *that* thruſts not himſelf upon the acquaintance of great Perſons; nor upon employments ſcandalous for opportunities of injuſtice; that bridleth his tongue, and wit; *that* can converſe with himſelf, and attends upon his own affairs whatever they be. Inſinuate your ſelf into a confidence with him; and deſire him to obſerve your converſation, and ſeriouſly and friendly admonish you of what he thinks amiſs; and let not his modeſty reſt till he condeſcend to you: for do not imagine that you *live one day without faults* or that thoſe *faults are undiſcovered*. Moſt men ſee that in another, which they do not in themſelves. And he is happy, who in the whole ſpace of his life can attain to a reaſonable *freedom from ſins*; and that with the help of *old age* alſo, that great

great dompter and mortifier of our luſts and paſſions. If he inform you, whether true or falſe, take it not *patiently*, but *thankfully*; for the advantage is the ſame (which is, to break the inordinate affection you bear towards your ſelf,) and be ſure to *amend*: thus you both get a friend, and perfect your ſelf in wiſedom and virtue. When you conſider, that you muſt give account of your actions to your vigilant reprover; that other men ſee the ſame imperfections in you as he doth; and that 'tis impoſſible for a great man to enjoy the advantage of friendſhip, except he firſt diſrobe himſelf of thoſe qualities, which render him ſubject to flattery, *i. e.* except he firſt ceaſe to flatter himſelf. A good *Confeſſor* in Religion will ſupply much of ſuch a Monitors work; tho the one doth it judicially, the other only in familiar converſation. And how much more worthy is ſuch a one of entertainment, then thoſe, who come to your table to make ſawces, eat your meat, cenſure their neighbors, flatter, and deride, you?

9. IF *a friend tell you of a fault, imagine alwaies* (which is moſt true) *that he telleth you not the whole*: for he deſires your amendment, but is loath to offend you. And *nunquam ſine querela ægra tanguntur.*

10. THERE is little or no difference betwixt *not deliberating* and *deliberating in paſſion*; except that this is the worſe, as ingaging more, and more irrevocably in error. For he that being out of the way, is reſolved to go on, ſtraies the further.

11. THE

11. THE *fore-game*, a wise man plaies, is to *foresee* and *avoid*; but the *after-game* is to *carry himself* with *courage* and *indifferency*. And therefore *Cato* falling into a *calamity*, not by his own fault, should not have rid himself of it by a *greater wickedness*; but by his constancy and generosity have shewed to the World, what a wise man should do in such a case.

12. ALL *mens apprehensions naturally are alike*: what one sees red, another sees not green; Aloes is not bitter to one, and sweet to another; and their *first thoughts* upon them *are the same*. And that one man is more learned, is not because he knows *otherwise* then another; but it it because he knows *more consequences*, and *more propositions* by his greater industry and experience. The conceptions according *to truth* are alike and the same, but *false* are infinite; wherefore if you find one man single in his judgment, be wary of him; he either knows more then all others, or there is some ill principle in him.

13. NO *evil man but hath irregular passions*; which passions are offensive to *evil* persons, more then to *good*; (for good men are humble, complaisant, &c.) Therefore one evil man agrees not, nor loves to deal with another.

14. MUCH of the trouble of this World proceeds from certain *irregular humors* and *desires*, which many men indiscreetly espouse; and because they are innocent, they think them also prudent and rational. If other men endeavor to repress them as inconvenient, &c. 'tis ill taken, and with trouble, and disquiet; these being not unlike

unlike to such as have *antipathy* to certain meats; that exposeth them to needless passions, and impertinent affliction.

15. WISEDOM *is made to rule*, and yet Magistates generally are readier to make use of their *power* then *wisdom*; of their will then reason. Because it is easier, shorter, and complies more with the humor of mankind. Yet the subject prefer, and often expect, the other.

16. A GREAT General where ever he travelled, went continually considering the situation of the country; and casting with himself, what was to be done, if leading an army he should be assaulted there by an Enemy. By which means he was alwaies provided against surprises. The same care doth every wise man take by pondering all the cases of danger and difficulty which may or are likely to occur in his employment.

17. EVERY *man hath a tender place*; which when touched by the hand of God, afflicts him, and he complains. And those, who are most engaged in the World, have more tendernesses, as riches, family, reputation, bodily infirmities, &c. Wherefore a *wise man provides before hand a stock of patience*; And fortifies against dangers by good considerations, and by taking off his affections and passions from worldly affaires.

18. THE *things of this World seem greater at distance*; the things of *the other World greater near hand*. Because those are fully known; and comprehended

hended alwaies with passions of love, fear, &c. For they enter in by the senses; which, being *natural*, and not *free*, Agents, work *ad ultimum virium*, and entertain their object as much as they can. Besides, the objects are themselves clothed with many *circumstances*, *pomps*, and *shews*; which make them *seem* great and taking: and without these they would be naked, and nothing. But *spiritual things* move only the Soul and spirit; which receives not without arguing and disputing, *i.e.* without something of truth, and rejecting appearances. Wherefore a *wise man is wary of the things of this World*, and admits them not confidently.

19. CREATURÆ *Dei in odium factæ sunt, & in tentationem animæ hominum, & in muscipulam pedibus insipientium.* For that which is the occasion to wise and virtuous men of obtaining and doing good, is by their ignorance turned by fools to their disadvantage. Indeed all things, even wise counsel, are by fools made either instruments or testimonies of their folly.

CHAP. III.

Of Converſation and Diſcourſe.

1. CONVERSATION. *caſual* with many, *voluntary* with few, *of buſines* to be denied to none. Have *many* acquaintance, one friend, and *no* enemy.

Some *keep company to ſpend their time*, and ſaunter away their age; ſuch care not much with whom they converſe; nor is their company either grateful, or beneficial.

Others *for pleaſure and divertiſement*, to laugh and make themſelves merry, and ſo paſs their time.

Others *for intereſt*; and that either honeſtly or deceitfully, as by gaming, debauching, hectoring, overreaching, flattering, &c.

2. GREAT *care is to be taken* in all converſation: for we muſt do as the Ancients feigned of their *lamiæ*, that within dores wore their eyes in their girdles, but going abroad put them in their heads. But ſtill greater care is requiſite in *choice of ſuch companions*, with whom a man is to converſe *much*, or a long time, or to *truſt* with buſineſs of conſequence. As the *Italians* ſay; *meaſure it a hundred times, before you cut it once*; at firſt ſtanding upon your guard, till you diſcover their Inclinations. And

Firſt, *Avoid*, as much as you can, *the company*

any of all vitious person, whatsoever; for no vice is alone, and all are infectious.

Of *Swearers*, *profane*, and *blasphemers*; lest Almighty God lay to your charge the neglect of his interest and honor, in your presence uncontrolledly affronted; whilst you are ready to resent and vindicate every small offence done to your self.

Of *Hectors*, and those brutish persons; who either for gain, or satisfaction of their bestial arrogance, care not whom they debauch or affront. Insolent Children of Hell, ruiners of so many persons and families.

Of *Scoffers*; who put their own faults in the back end of the wallet, but discover all they know of others. With such no peace is durable.

Of *a person scandalous* either for Profession, or manners; for you run his hazzard, and espouse his disreputation.

Never expect any assistance or consolation in your necessities from drinking companions.

3. Avoid also consorting with those *who are much superior*, or *much inferior*, to you: inferior, not only in degree and external quality, but especially in parts. *Tanti eris aliis, quanti tibi fueris.* Your own thoughts and designs will be much as your companions are; and low fortunes breed many times degenerous purposes. He that makes himself an Asse, 'tis fitting others should ride him. And it is a very mean ambition to be the best of his company.

With *open*, upright, plain dispositions, as also with the *cheerful* and facetious, there is no difficulty in conversation; except where they meddle too boldly with other mens lives; but theirs is *Satyre*, not *calumny*.

With *restie*, froward, ill natur'd humors, who are hard to please, and think it grandezza to be harsh and parsimonious of good words, and supercilious towards their equals, few converse who intend not to gain by them.

From all *good natur'd* persons, women, and drink, keep your secrets. And with such as are wholly bent upon their *own interest*, discours not upon what concerns their interest.

4. THEY who pretend to *cunning* observe, and make much of a *rule*, which I think it is not amiss to know, to beware of, and fortify against, but not to practise, it; which is, to observe every mans imperfection, (for few there are but have such a one) and accordingly to apply themselves. As for example

1. With such as are swelled with *conceit of their Nobility or Wealth*, if they have busines, they give them respect enough; if they have not, yet they pay them with their own coin; no matter if they deceive themselves with the opinion that they are honored according to their merit or desire.

2. All *humorous persons* are weak, and conscious to themselves, that they stray out of the plain way of the reason of Mankind; for it is discretion and judgment that corrects our irregular fancies, and (where virtue or vice intervene not) conforms us to the common customs. Wherefore he, that will take the pains to comply with, and seem to justify, their folly, rules them.

3. Such as having imposed upon themselves certain *Laws of ceremonies*, &c. would also oblige others to the same; (which proceeds many

many times from Melancholy and not pride) their weakneſs is manifeſt.

4. With *moroſe perſons*, they deal freely, openly, and familiarly; that they may think they ſee through their deſigns, and ſo they are ſtricken in the right vein.

5. Thoſe who are curious to *pry into other mens matters*, are commonly malicious; no friendship with them, as neither with a proud, nor any angry, perſon.

6. With ſuch as are *in diſgrace with Superiors*; they converſe not much, and are wary how they offer them help, &c. for they faſten, as men drowning, upon any ſhew of aſſiſtance.

7. With ſuch as are *in grace with the Prince*, they keep good correſpondence, and ſeek their favor; and tho mean perſons, yet they deſpiſe them not, for they are choſen by his judgment. But they do as they, who in a dark night follow him that hath a torch, tho a rogue, or a beggar.

5. GIVE *no man juſt cauſe of offence*; nor reſent too vively injuries towards your ſelf. But if after your care to avoid quarrelling, you happen upon ſuch brutes, as either to try your metal, or out of a beſtial love of injuriouſnes, (for ſuch *Hectors* this age hath brought forth in greater plenty, then any other I ever read of) the beſt way is to reſent it briskly; and *threaten* ſeriouſly, at leaſt; if you do not *chaſtize*, the inſolency, that makes *injuring a profeſſion*.

Chuſe therefore the converſation rather of *ancient men*, for their teſtimony is of greater force; of ſuch perſons as are *famed for virtue*

and wisdom, (for something is alwaies to be learned by them:) and such there are many; but they offer not themselves, but expect to be sought out, and admit not every application without choice.

So much for *Conversation*, it follows of *Discourse*.

Men are commonly judged by their *Discourse*. and therefore it is necessary for a wise man to regulate that, almost in the first place, *Discourse* is either concerning, 1. *Raillery and mirth.* 2. *Other mens lives and actions.* 3. *Occasional as History, News, &c.* 4. *Erudition and edification*; or 5. *Business and interest of self or friends.*

1. THOSE, who take pleasure in *exposing others to contempt* and *derision*, either by imitating their actions, and imperfections, or by jeering and mocking them, avoid, as you would the heels of an Horse, that kicks every one he can reach: if you cannot, take the part of the abused; blame the action, spare the person; or if the person be known, excuse the action; if neither can be done, praise the person for some other good action or quality; so have you an *Antidote* against the *poyson*. Indeed there is no greater enemy to Peace and Charity then the *Railleur*. For, as ordinarily it is the *sooty oven* that mocks the *black chimney*; so one *jeer* seldome goes forth, but it returns with its *equal*; and they together beget a *quarrel*. Besides, to abuse *Inferiors* argues a mean and contemtible spirit; *Superiors*, is dangerous; and a *word* often provokes them more then an action. To abuse *a friend* is to lose him; a *Stranger*, to lose your self in his and the Worlds esteem

eſteem. *Thoſe* mocks are moſt reſented which touch a mans *reputation*, chiefly that of *wit* or *diſcretion*; for of *that* even fools are chary; and every one rather confeſſeth his forgetfulneſs, then ignorance. next *thoſe which* are for *particular* actions, rather then in *general*, for they ſeem to have more of *truth*, theſe of *wit*; *which* are of ſome ſecret imperfection; *which* are of that wherein a man prides himſelf. Since *Francis I.* time (who giving *Charles V.* the *lie*, and challenging him to a duel, was refuſed) the *lye* hath been counted a great affront; and many exaggerations are made of that abuſe. But had not that King (parhaps in juſtification of his own rashneſs) ſaid, that he was not a Gentleman that would take the *lye*; I do not believe that would have deſerved a ſeverer chaſtiſement then other imputations. I ſpeak, in converſation, for Laws take no more notice of that then others.

Yet it ſeems, to condemn all *raillery* is to tether the *wits*; and therefore if preſerved in a mediocrity, it might be allowed. For it makes men ſtand better upon their guard, when they know that they are likely to hear again of their actions; beſides it inureth them to bear harsh words, and bridle their paſſions. But to railly handſomely is very difficult, for good jeſts are to bite like *Lambs*, not like *Dogs*; tickle, not wound. And therefore 'tis requiſite to have a *third perſon* of Diſcretion, to ſtroke over the ſeverer nips, and throw duſt upon them, when being heated they begin to fling one another. Alſo with *ſmall miſcarriages* and misfortunes, and ſuch as happen without the parties fault, &c. you may be the bolder;

der; and with such as bring no shame with them, and such wherein many are concerned. The *jeerer* also must be content to tast of his own broth: and the expert in this trade are wont to do, as he, who having in his youth taken great liberty to railly upon married persons, in his declining age took a Wife, where any one might have had her for his mony; and the first entertainment of his friends was the discourse of his own marriage, to prevent all that could be said. In sum, jeers are only then good, *when* ex-tempore; *when* they seem to proceed from wit, not *anger* or *malice*; *when* they are intended for mirth and pastime, not calumny; *when* you are pleasant with his error or mistake, not his shame; and seldom please at second hand. But because these intentions are difficultly known; because many persons are very captious and hasty; and because at best it argues not a solid, and universal *wit*, but a peculiar dexterity and promtitude, which is freequently accompanied with want of good Invention as well as Judgment; a Discreet person will not much engage himself in it, nor render himself a fool to make others laugh; but after he hath tried 3 or 4 times and finds not himself fit for it, let him never endeavor it more.

2. A-KIN to the Railleurs are the *Drolls*, who turn all to *Ridiculousnes*. Their censure see in *Sen.* ep. 29. *Marcellinum nondum despero; etiamnum servari potest, sed si cito porrigatur illi manus. Est quidem periculum ne porrigentem trahat. Magna in illo ingenii vis, sed tendentis in pravum. Faciet, quod solet; advocabit illas facetias,*

tias, quæ risum evocare lugentibus possunt, & in se primum, deinde in nos jocabitur, &c. Christians have greater arguments against this *Drollery*; *that* it grieves Gods holy spirit, and is contrary to that seriousness and consideration requisite to Religion. *That* it doth more hurt to Religion and virtue, then arguments. *That* there is nothing so sacred or prudent, which by the petulancy of wit may not be made ridiculous, consequently contemtible, fit to be neglected, and abolished. *Virgil* we have seen publicly, and even the holy Writings we heard to have been, *travesty*, by those who spare neither their Souls nor reputation, to prove themselves Buffons; and shew their abilities and ingenuity in folly. And this indeed is the great engine charged against heaven, the only and trusty weapon wherewith dirty potsheards (Disciples of *Julian* the *Apostate*, *Porphyrius*, *Epicurus*, and the rest of that brutish heard) bark and grin against a Deity. When all true reason, and sober consideration, as well as the other Creatures, justify their Maker; yea when even the Dogs revenged him upon *Lucian* the great Professor of scurrility and scoffing, as well as Epicurism and irreligion. But besides, this disposition proceeds from a laschety and levity unbefitting any person of quality and employment; and increaseth the same inclinations both in the *Droller* and the *Auditors*. For as a wit used to versifying is ready to put all its thoughts into rime; or a Mathematician is presently reducing all his fancies to somewhat in those Sciences; every one casting his thoughts into that mold whereunto they are accustomed: So do *Drolls* reject all serious notions, and except and fix upon the light and emty. And therefore

we

we see that when such persons aim at any thing grave and serious, it misbecometh them, as done out of order and season. Thus doth *mirth* pleasingly by little and little steal away the judgment, rendring it vain, studious of, and delighting in, that which men avoid, *laughter*. And these men, whilst they think to fool others, become themselves really, what others are in their imagination.

3. IN *Discourse* concerning *other persons* (familiar amongst Women) *Back-biting*, and *calumny* is most frequent: because all men had rather hear evil of another then good. Perhrps thinking thereby to justify their own faultiness; at best indulging their self-love, which is grounded upon a too high estimation of themselves, and too low of others.

This *evil speaking* is very frequently used by many, who pretend to *extraordinary godliness*; whose bitings are also more dangerous, and venemous with those persons, who mistake their *formality* for *seriousness*, and their *gravity*, for *reality*, in Religion. But even in *ordinary conversation* men are wont also to defame their neighbours open-fac'd, without any ceremony, design, or remorse. From both these sorts of people especially the former, turn away, as much as you can; but be sure to be none of them; nor partake with them in their *calumniations*. Consider what you say of others, others say of you. Before you calumniate, think, am not I the same? or as bad? Take heed of doing that, which may hurt, but cannot do good; for 'tis madness to make enemies without cause; and it is better to suppress, then vent

vent and ſatisfy, a piece of wit or a fooliſh paſſion. The great rule is, *nothing but truth before the face, and nothing but good behind the back.*

Beware alſo of *cenſuring Nations*, Conditions, or States of Men, as well as particular perſons; for there is no Nation or condition, wherein are not many good; and none ſo good, wherein are not many bad.

'Tis alſo a great honor and wiſdom *to paſs by the back-bitings of others againſt your ſelf.* *Charles the 7th* of *France* demanded of one, much employed by him, and on whom he had beſtowed many favors, what thing in the world could alienate his mind from, and bring him in diſlike with, his Prince? the *Gentleman* anſwer'd, An affront. This perſon ſeems to have bin very ſenſible indeed, but whether his diſcretion hath merited the favor of his Prince I much doubt. Certainly the behavior of *Antigonus* was much more generous; who, when one told him, that ſuch a one affronted him, anſwered; it may be ſo, but I will not be affronted. *Auguſtus* adviſed *Tiberius* not to be offended with peoples *ſpeaking ill* of them; it ſufficeth, ſaith he, that we can ſecure our ſelves from their *doing* us *harm*. When one ſaid, he was a *Tyrant*; he anſwered, were I ſo, he durſt not have ſaid it. To one calling him *Dwarf*, well, ſaid he, then I will get higher ſhoes. *P. Bernard*, when one bid him go out like a dirty Prieſt, replied, you are miſtaken, I came in a Coach. And truely ſince all theſe evil tongues are conquered by ſilence, one would thiuk the victory eaſy; did not experience ſhew us, that the great remedy againſt burſting is giving vent.

There

There is *no reason that the effect, which may proceed from divers causes, should be attributed to one.* v. g. an action of seeming disrespect may either come *from* an intention to affront, *from* negligence, *from* having some other busines in his thoughts, &c. Interpret not therefore such actions as *affronts*; and the rather, because it is our duty to take every thing by the *best handle*.

4. THE most innocent, grateful, and universal Discourse, is *telling Stories*; and modern rather then ancient. Some are so well stocked with this trade as to be able to answer any question, or parallel any case by a Story; which is (if well done) a very great perfection of eloquence and judgment. And in telling Stories avoid too often *said he, and said I, hear you me, mark me*, &c. be perfect also that you need not recant, stammer, or repeat things said before; be not tedious in impertinent circumstances, nor make your own glory the chiefest concern.

Tell no ly in your discourse; especially not *Gasconades*, and improbable *Rhodomontades*, wherein some, out of weaknes and lowness of spirit and parts, take as much pleasure as others in drinking when not thirsty, and think they then overwit the company. Be not *hyperbolical* and *extravagant*, especially in praising and dispraising; for the *wit takes away the credit*; whereas the end of speech was first to make us *understood*, then *believed*. And if you be *convinced* of an error, for truths sake acknowledg it, and change your opinion; for this *ingenuity is greater, because rarer*. And remember, that

One

One chance falling out, as the *Aſtrologues* prognoſticate, gets them *reputation*; and their thouſand lyes are not taken notice of; but to a *wiſe man one lye* doth more *diſgrace*, then thouſand *truths* can *recover*.

When *news* comes from an *uncertain Author*, tho probable and expected, yet ſuſpend your beleif; becauſe men eaſily report what they deſire or expect; but rather give heed to certain *extravagant* and *unexpected Relations*, as unlikelier to be invented. And when you tell news, engage not for the truth of it.

5. In your diſcourſe *rational* or *of erudition*, skip not from one ſubject to another; as do *Fanatics*, and other ignorant *Scioliſts*, who are never at eaſe till they have vented all they think themſelves to know above other men. Neither maintain an argument *with ignorant*, nor contradictive perſons; nor think that you are bound to convert or inſtruct the whole World; leaſt of all *with vain brolls*, who make your ſeriouſnes their ſport. Be content to ſatisfy with *reaſon*, not (eſpecially your own) *authority* (a refuge many fly unto when worſted, if they know there is no examining Books) ſuch as are capable and diſpoſed.

In reaſoning, the moſt excellent way, wherein the beſt able is certain to carry the cauſe, and which will bring the controverſy to a ſpeedy determination, is by *asking queſtions*, and *proceeding* ſtill *upon the adverſaries conceſſions*; which he cannot without ſhame retract; (by Syllogiſms is more Pedantic.) This is *Plato's* manner of diſcourſing.

Pedantry is a vice in all profeſſions, it ſelf no Profeſſion. For a *School-maſter* is not *therefore* a

Pedant; but he only *who* importunately, impertinently, and with great formality, *shews* his learning in scraps of *Latin* and *Greek*, *or troubles* himself with knowledg of little use or value; *or values* himself above his deserts, because of something he knows (as he conceives) more then ordinary; *or despiseth* others not skilled in his impertinences; *or censures* all Authors and persons confidently without reason. And whoever doth thus, be he Divine, Lawyer, Statesman, Doctor, or Professor, he is a *Pedant*.

Do not in *ordinary company* treat of matters too *subtle* and curious, nor too *vile* and mean; nor of things unseasonable, as of Religion in mixed, or young company, or at table; but in all Discourse have an intention to better your self and others. Which that you may do, (*contrive*, as much as you can) before hand *of what to discourse*; and lay your scene, which afterwards you may menage as you please.

A man may *judiciously discourse*, *when* either he knows the subject very well; or *when* desirous to learn (a submission and ingenuity very grateful in company) or *when* necessitated to discourse; and *then* he must do it discreetly and doubtingly, unless he very well know his Auditory. Cautious also must he be who discourseth even of that he understands amongst persons of that Profession; an affectation that more Scholars then wise men are guilty of; I mean to discourse with every man in his own faculty; except it be by asking questions, and seeming to learn.

You may freely and safely discourse of matters of *Philosophy*, *Mathematicks*, *Travels*, *Government of forreign Countries*, *Histories* of times past or present of other Places, *Husbandry*, and the like which

which ſubjects concern no mans reputation, and therefore none much care what part you take.

Diſcourſe, tho amongſt learned men, *laies no grounds of Science*, but ſuppoſeth them, and therefore *ſtudy* is neceſſary; without which who ſo adventures amongſt Scholars, is like a Lady, that hath excellent Medicines, but neither knows whereof they are made, nor how to apply them effectually. Have a care alſo that your *income exceed your expences, i. e.* that you hear and read more then you ſpeak: for he that ſpends out of the ſtock of wit and memory is quickly bankerupted; but knowledg and learning continually improve by diſcourſe.

Cunning diſcourſers to avoid baffling are wont at firſt to *lay down a propoſition eaſily defenſible* to which they may retreat in caſe of neceſſity; but defend the other out-works alſo as long as they can.

Mens *wits* and apprehenſions are *infinitely various*; nor is there any opinion ſo extravagant, which hath not ſome followers and maintainers, who fit their hypotheſes to it. Wherefore do not cenſure any thing on a ſuddain as ridiculous, for tho it pleaſe not you, it may another, as wiſe.

Every *man makes himſelf the meaſure of all others* for truth and falſhood, wiſdom and folly, learning and ignorance, and the like. And who is able to denudate himſelf of this falſe opinion, or prejudice at leaſt to truth?

But from hence it proceeds that we eſteem him knowing that knows more or as much, and him ignorant that knows leſs, then our ſelves. Him alſo virtuous that is according to our ſentiment and degree. Alſo that all men are more ready to blame anothers errors, then praiſe his virtues.

tues. And that a man knowing what another knows, yet knows not his own ignorance; but consequently values himself and despiseth the other. Hence it comes that we are offended with others giving evil words to us, and take notice of every syllable; but pass over those we give to others. It is pleasant to observe this in such as write controversies. Hence also we do not patiently permit others to love or hate otherwise then our selves do.

To man alone (not beasts nor Angels) hath nature given *a nauseousness of the present*. The best things in the world, if not accompanied with variety, become distastful. And nothing sooner then *Discourse*: which is so much carefuller to be menaged, as in the eare is sooner cloy'd then the eie. Prudent eies are kept open by reason, ordinary persons by wit.

Old men commonly discourse of grave and edifying Subjects, Divinity, Government, History, &c. *Young men* rather of pleasant; Hunting, Fashions, Travels, Wonders, &c. *every man* chuseth to discourse of that he best understands and loves.

CHAP.

CHAP. IV.

Concerning Buſineſs.

A *Doctor* being intreated by his Nephew to give ſome rules for guiding and ſecuring himſelf in *negotiation*, and contracts; after long ſtudy told him, he could give him but one; which was, *alwaies to have to do with virtuous perſons*. But for many reaſons this rule, tho a perfect one, is hard to be practiſed; and therefore I beſeech you be content with ſuch imperfect ones, as my reading or experience can furniſh.

If any one tell you, *that* it is to no purpoſe to think long upon any matter; *that* they are only wiſe men who can diſpatch buſines *ex tempore*; *that* conſulting is but a dull formality; and *that* a man ſees as far into a thing at firſt, as by much conſideration; ſay boldly that man is *a fool*: the more you think, the more and clearer you ſhall underſtand. *Therefore* Men of *moſt leiſure* do buſineſs the beſt; and thoſe who have much buſineſs muſt have much pardon. *Therefore* men *uſed to buſineſs* do it better; becauſe they have thought of it before, either in the ſame, or a like, caſe.

A *Prudent Man doth no buſineſs rashly*, *i. e.* without reaſon and advice; and he adviſeth alſo as long as he can; and that firſt with his own thoughts: which being not ſufficient, he takes in alſo the aſſiſtance of other mens counſel; and hearеth others, tho he follow perhaps his own. Moſt men adviſe for their own in-

tereſt, and therefore happy is he who hath a *friend.*

To order your thoughts well in *Deliberation*, endeavor to *put your buſineſs into an Hiſtory*, conſidering what is to be done or ſaid firſt, what afterwards. For the hindrance of prudent reſolutions is the confuſion and diſorder of thoughts; which by this method is cleared: by it alſo you ſhall quickly diſcover where the difficulty is, and know when you have done. It is alſo very convenient to *write down* your reaſons *pro & con* in deliberation; for the mind by this means, is freed both from the confuſion, and burden of thoſe arguments.

Give not your advice or opinion before aſked; for that is to upbraid the others ignorance: *nor* attribute ill ſucceſs to the neglect of your counſel; *nor* be angry if your advice be not followed. *Neither* accuſtom your ſelf to find fault with others actions, except vitious; for *you are not bound to weed other mens Gardens.*

Be *not too eager in counſelling others*; for the *evil ſucceſs* (which happens frequently to good advice) will be *laid to your charge*, and *ſeldom* ſhall you be *thanked for the good.*

It happeneth freequently to men that are wiſe by *experience*, and not *learning*, that they cannot give a *reaſon* of their opinion and advice, tho it be really the beſt: (as a meer mechanical workman knows there is a fault in the work, tho he cannot tell punctually what it is.) *Deſpiſe not ſuch mens opinions for their want of Diſcourſe. Uſu peritorum & ſenum pronunciatis etiam non demonſtratis attendandum eſt, quia per expertum oculum quondam conſecuti principia facile cernunt.* Ariſt. Ethi.

In

In *Deliberations where there is reaſon on both ſides*, and that a man hath reſolved one way, he commonly thinks that he hath choſen the worſe, becauſe then he only conſiders the reaſons of the contrary part; which repreſented by themſelves (the other after reſolution being no more conſidered) ſeem greater and of more conſequence then they are.

There is one great *perfection* in doing *buſineſs*, which is, That tho you ſet your mind and thoughts upon buſineſs, *yet do not engage your affections*, at leaſt deeply, in it. For thus ſhall you both have your underſtanding clear at all times; and not be diſturbed if you miſcarry; which you muſt make account will often happen unto you. You will alſo find anxiety enough in your very reritement and quitting buſineſs (which muſt ſome time or other be done) tho you ſet your affections as little as can be upon it. For all buſines puts a motion into the Soul, which it changeth not, even for reſt, without trouble. Beſides precipitiouſneſs, impatience, or not ſtaying to take the opportunity, and time your buſineſs, is frequently the ruine of many noble deſigns; and *all paſſion* whatſoever deteriorates your negotiation; if your reaſon will not bring you to this indifferency, experience will. *A l' adventure tout vient à point à qui peut attendre.*

In treating about buſineſs you underſtand, you have an advantage to *propoſe firſt*; in what you underſtand not, 'tis beſt to *receive propoſitions*. And if you have a doubtful cauſe, an inconſtant adverſary, or find him diſpoſed to comply with your deſire; defer not to diſpatch.

In buſineſs (except buying and ſelling) you

shall

shall find *very few persons speak to the purpose*; therefore let every man talk his fill: rather then interrupt, provoke him to speak; for he will blurt out many things to your advantage: some out of ignorance and inexperience; others on purpose standing on circumstances and things of small consequence. Women commonly (as weakest) are most extravagant; and at an end, or the midst, of their story must drop a tear; for being themselves compassionate, they think others are so too; and that is their interest.

The *difficulty of dispatch* is not from the business it self, wherein a man may easily see what is necessary, or fittest to be done: but it is in *perswading your interest*; in *communicating* so much and no more then concerns you; *using* such reasons only, as are proper for your matter; in *applying* them to every ones understanding, inclination, and at a fit time; and in *taking off* the opposition of Adversaries. For there is no interest that hath not its contrary, and sometimes also so forcible a one, as is to be conquered only with mony; which is a sword that cuts even a Gordian knot.

All things concerning the *menagery of affaires* are reduced to these heads.

1. The ground or occasion.
2. The end to be brought about.
3. The reasons whereupon the affair is grounded.
4. The difficulties likely to be encountred.
5. The answers which may be made to the reasons.
6. And the replies to them.
7. The advantage of the affaire to the other party.
8. Examples of like cases.

But

But alwaies be ſure to remove the principal obſtacle.

Some men are *apt to believe* what they hope for, or deſire; others are *never ſecure*, till they ſee and enjoy. And this doubtleſs is the better; becauſe it increaſeth diligence, good ſucceſs, and leſs affliction. Wherefore of future things imagine and provide for the worſt; tho of actions dubious of other perſons you conceive the beſt.

Fear is a neceſſary paſſion, and *hath a great ſhare in all our affairs*. The great and general defect being negligence, laſchety, and love of eaſe; fear diſcuſſeth theſe. He that is in continual apprehenſion of evil watcheth to avoid, prepareth to rencounter, and is cautious not to give admittance to, danger; but endeavors to ſecure his condition, and remove further from evil. In things of *the other world* men are more apt to hope, becauſe they have not ſo clear an apprehenſion, nor ſo firm a beleif, or not ſo frequent conſideration concerning them; but in matters *of this world* more apt to fear; for all mens hopes frequently fail, their fears ſeldom. Beſides the loſs of what we enjoy goes nearer and is more ſenſible to us, then the future good may advantage; wherefore in treating with moſt men you know the beſt Topic. And ſeldom is it ſeen but that fear alſo gets the better of love, and therefore good Magiſtrates truſt not only to love, but will in ſome degree be feared alſo.

Secrecy and *reſervednes* is of infinite uſe; for, beſides that ſuch are not eaſily prevented and interrupted, men are ſtill commenting and in ſuſpenſe about every motion of theirs; which gets great reputation. Beſides ſuddain things do more amaze,

amaze, and confound, then things foreseen or expected. But you need not put your self to the trouble of *secrecy*, where you fear no opposition.

Many times also your *secrecy* is to be concealed; nor is an inquirer into the business you would hide rudely to be denyed (for that many times breeds jealousies, &c.) but by prudent and courteous dissimulation to be fenced withal, and his thrusts dextrously avoided rather then forcibly returned upon him. He that is a good Practitioner in this trade becomes often-times Master of his thoughts that came to sift him.

Beware of *trusting to your fortune*; for most men are fortunate *for a time*, and *in some things* only: nor is he fortunate, who hath a good occasion offered to him, for it is Prudence to take hold of, and use, it; but he that hath it *presented twice*.

Think *not such as these to be good consequences*. He is a good man, therefore doth nothing ill: he is a bad man, therefore doth nothing well. He is a wise man, therefore doth nothing foolishly, &c. Consider this well and stand upon your guard. For *every one hath errors*, from whence sometimes greater, other times lesser, mischiefs arise: happy are they, whose errors happen to be in small mattets, and which come betimes, and are remediable.

He that *doubts not*, knows either all things, or nothing. And he that imagines never to commit an error, his next pretence must be to Divinity.

The *things* of *this World never stand in one stay*, but are alwaies moving their own way; and if we perceive not their alteration, it is because our age is shorter then theirs. This observation

vvation is of importance to many purpoſes, *v. g. virtue and vice, wiſdom and folly, are but good and bad, proſperous and adverſe, in the ſeed.*

When we read in Hiſtories the great changes of Government, we much wonder at them, and are apt to pitty the ſufferers. But Providence hath ſo ordered, that *great alterations* ordinarily *happen by little and little*; ſo that both reaſon and nature either accommodate to them, or have time to eſcape, and provide other waies.

He that *entreth into danger without conſidering* it, *is a beaſt*; he only is *valiant*, who *knowing* the danger, *embraceth* it cheerfully, whether out of neceſſity or honor. Yea, tho he knows and ſuppoſeth that all dangers have not their effects; but that *ſome* are prevented by induſtry, *ſome* by courage and prudence, and *ſome fortune* and the courſe of things (Gods Providence) caſts of.

Dealing with Merchants and men of buſines and virtue cut of ceremonies; and *declare your buſines at length* rather then too-ſhort; for this is apt to raiſe miſtakes; beſides a man is not alwaies in diſpoſition or ability to fathom the depth of an affair with a short cord.

When you have *extorted from a perſon what he obſtinately denied*, you need not doubt, but at the ſame time alſo to obtain another he would not willingly grant. For when a man is forced, as it were, to let go his hold of what he moſt firmly graſped, he unbends his hand, and abandons whatever it contained. *Commota ſemel & excuſſa mens [à ſtabilitate ſua] ei ſervit à quo impellitur.* Thus the Parliament propoſed to the King, together with the bill of attainder of the Earl of

Strafford

Strafford (which he was formerly resolved not to grant) a bill for perpetuating the Parliament, which, tho of far greater consequence, he scrupled not.

Defer, as long as you can, *the doing of a thing against your mind*, rather then give a positive denial; for *accidents* many times divert the design, and deliver you from that strait, wherein a refusal may deepliest engage you.

Never dispatch an evil and difficult busines so absolutely, but that (if possible) you leave place to undertake and introduce it again. Time and opportunity alter many things, and make that pass smoothly which formerly would have bin refused, had not your dexterity left open the door for a new treaty.

All men naturally avoid persons inquisitive into other mens affairs; for such commonly are lavish of their intelligence, and thereby breed quarrels and spread animosities: besides that themselves are apt to envy and malign others, that being the concern which breeds their inquisitivenes.

The reason, why *things conform not to the general desire* and expectation of the World, is, because they who give *beginning* and ending to busines are but *few*, and *many* are those who desire and *expect*.

He is often to blame, who *neglects a present good for fear of a future evil*, except it be nigh at hand, and in a manner certain. So is he who strives to avoid all difficulties; for more things affright, then hurt, us. And there are many changes in this World. *Di cosa nasce cosa.* And in judgments of the future we see wise men frequently mistaken.

Poor,

Poor, mean people, and *wranglers*, &c. conclude not any treaty, nor offer all they mean to give, till they be forced, *i.e.* till they see the treaty ready to break up; and they think that they get a considerable advantage by such restines, and importunity; as indeed they do, if they deal with *ingenuous* persons. So petty Tradesmen love to call their customers back.

Since grateful and virtuous persons are so rare, *value the service of such as are joined with you in the same interest* or danger; and you may more reasonably expect to be assisted by him, that *hopes* to get by you, then by him, who hath already *received* favors from you. And remember that *a Crown in your purse doth you more honor then ten spent.*

When in consultations there are *contrariety of opinions, seldom is the best chosen*; and the *more* persons argue, the *further* they are from agreeing; the love of their own opinion insinuating it self by little and little with their reason. Wherefore, *sometimes* the most importunate prevails, *sometimes* he that finds out a *medium*; *not that* this expedient is alwaies the best; *but that* persons in heat of dispute, cannot easily pass over, or fully consent, to a contrary.

Thrust not your self to be Moderator or Umpire in Controversies, till required; and then 'tis better to exaggerate the *mischiefs* of disagreement, then *benefits* of concord; for *fear is stronger then love*. Many are wont alwaies to take the Adversaries part. But it is a very hard thing to reconcile men at first, their passions being high, and animosities great. But after they are reasonably wearied with Law, or other inconveniences, 'tis not difficult to find out a *medium*,

which may *ſave* both their *honors*; which is that both commonly deſire. A worthy Gentleman being to reconcile two perſons, firſt made them ſwear both to ſtand to his determination; and 2ly that neither of them ſhould reveal upon what terms they were reconciled.

Every man is more *apt to love, cheriſh, and truſt in him, on whom he hath already beſtowed moſt courteſies*; eſteeming him as his creature; [This is the cauſe of the great love of Parents toward their Children:] and he, that loveth, and doth favors, obligeth, and ſubmitteth himſelf to the receiver; ſo that for fear of loſing what he hath already beſtowed, he muſt beſtow more. Wherefore if you ſeek the favor of a great perſon, *accept courteſies* from *him*, and *not from others*. And falſe is their conceit who ſay, the way to have a friend is not to make uſe of him.

He that would *perſwade great men*, let him firſt begin with the *weakeſt*; by probable arguments, good words, and humble carriage he ſhall obtain their friendſhip; and by their Authority (tho but fools) draw in the wiſer.

Mean wits alwaies *diſtruſt ſubtle arguments*, and Logical heads: and great men, for the moſt part, are of an *inartificial* underſtanding, and therefore by ſeemingly naked truth, and plainneſs, are brought to your opinion.

In *great Councils* and meetings there are alwaies ſome *leading men*, whom if you gain, your buſineſs is done

Amongſt *Multitudes*, *one* adverſary can *do more harm*, then *many* friends can *do good*.

There are ſome who are *children even in mature age*; and of them a man muſt not ſay, they are 40. years old, therefore they will do as men of 40. years

years old. But concerning those and all such *Heteroclites*, look at their present customs, and menagery of their private affairs. For if you see an aged man *vehement*, suddain in his resolutions, following the *impetus* of his passions; hold that man for a *child*; not moved with reason, unconstant; to day resolving without consideration, and in the same manner reversing it to morrow.

Nothing is well done, or said, in passion; tho there may be just cause of being passionate; but less or more all passion according to the degree of it hinders reason and deliberation But beware instead of passion you fall not into *slyness* and *cunning*: for these two, passion and cunning do many times shoulder out one another; and generally people without passion are look'd upon as sly and crafty: which of the two is worse, there being more of the *voluntary* in it. It is good therefore sometimes to seem passionate, if you be not so.

In all treating with other persons try first what may be done by fair means, good words, hopes of gratitude, &c. before you come to power or passion. And let power either of your self or the law be the last.

When you *consult with a friend about any business*, be not *hastly* to receive a present answer; but give him time to consider; for the common and first conceptions of all men are much what the same: at least his *extempore* is not equal to your *premeditated*. *Physicians* and *Lawyers* answer out of their *trade*, and, as they pretend, by certain rules and cases very like, if not the same, with yours; but it seldom falls out, that the same case in dispatch of business falls out twice; or if it do, yet it is clothed with such various and differing circumstances

(according to which a wise man frames his opinion) that it is very difficult to give judgement.

The manner is when you *propose a thing* which you are afraid, *will hardly be accepted*, or granted; propose it by *parcels*; that one piece be *digested*, before the other be *swallowed*.

It is better to be near to, and serve, a *prodigal*, then a *thrifty* and *parsimonious*, *Prince*; tho for the publick this is most advantageous. For the *prodigal* is forced to use divers oppressions, &c. and more *suffer* by his profuseness then are *benefited* by it; and they commonly are most benefited by it, who least deserve it.

It seems that *Princes are more free*, and Masters of their own will, then other men; but it is contrary in such as govern prudently: for they are necessitated *to act* with infinite cautiousness and consideration; frequently *to court* even mean persons; and *swallow* many a bitter pill at their hands. Wherefore *pardon your Prince* if he do not all things exactly, according to the precise rule of wisedom.

He, that having bin the means to *advance* another to high degree, thinks to *govern* him, *cancels* his own courtesy.

If you find that any *one hath spoken ill of you to your Patron*, *take no notice* of it; nor be eager to vindicate your self; but continue your employment without complaining; and *your innocency will* both *appear*, and *prevail* at last.

Great enterprises are *not to be relinquished*, *because we cannot reconcile all difficulties*; for were all things *easy*, they were not *great*; and could all objections *i. e.* difficulties be resolved, little were left to your courage or discretion. Some things

things *Gods providence*, and the course of things render easy; and others are difficult only, because *we see not through them* at present.

The *more you* come *into favor*, the *less admit Cabals* and Juntos, to avoid suspition. Nor converse much with the ordinary servants; for so they will respect you the more. Yet, lest you be hated, be courteous in your salutes, discourses, offers of service, but especially in giving them reasons in your discourse: for then they think you do not despise them. But *if they hate you for any good service done to your Patron*, sell it him dear; that he may be obliged to protect you.

No Patron really loves a servant wiser then himself; let him pretend what he pleaseth; and therefore if you be a person of understanding, covet *not to be too near him*, as of his bed chamber, &c. for Patrons are not pleased that such persons should pry too nearly into their actions and inclinations. Wise men, when they have any way come in competition with their *Prince*, have alwaies ceded.

Yet it is *better to be feared and hated*, then *despised*. Wherefore chuse rather to be a severe searcher into, and censurer of, actions; then to be undervalued for taking no notice of them.

If *Spies* abound in a Court, *discourse in generals*; and give them no cause to think themselves discovered by you.

Neutrality makes the *slowest*, but *surest*, progress: for the neuter is connived at through the others mutual envying.

A *weak Patron* is *easily gained*, but no considerable advantage of honor, or profit, can

be got by him: a *wise Master* is *jealous*, easily loſt, and then never recovered. If your Maſter have any near kindred, keep fair with all, for they will certainly prevail; and ſtick to the beſt beloved.

If you light upon a Maſter that is *inquiſitive* after your words and actions, know, that he intends to keep you under. Pray to God not to light upon a *cunning Maſter*; for either you ſhall be ruin'd by him; or at beſt tired with ſtanding upon your guard. In this caſe make ſhew not to perceive his ſubtilty, but to admire his ingenuity. *Sis ars deluditur arte.*

If your Patron, by diſcourſe, or actions, endeavors to *conceal any of his vices*; be ſure he holds that *dear*, is *deeply engaged* in it, and would enjoy it *without a rival*.

To avoid *envy*, affect *not expence* and oſtentation; but mind *reality*. For be ſure that way, accounted ſo honourable, leads ſtreight to deſtruction.

CHAP.

CHAP. V.

Of Servants.

SINCE *Slavery* was banished Christendom, a *Servant* is no other, then one *hired to* such *employment*; and under such terms, as if well observed, the *difference* is *not great* between the condition of the *Master* and the *Servant*. For none can compel another to serve him against his will; nor can I contract with him for his *service*, but at the same time he will bargain with me for his *salary*. I *take* him under my roof, I *make provision* for his sustenance, I *defend* him from his enemies; as well as from hunger, cold, and diseases. And what doth he for this? he serveth me? no, he serveth himself. The same labor, he would undergo in his own house to maintain himself, and perhaps with great *anxiety*, he doth in mine with *pleasure*. So that now *service* is nothing but a *compact betwixt the rich and the poor*, for their mutual advantage.

And to demand or *imagine*, that *a servant* should *quit* his *own interest*, profit and advantage, to procure his Masters, is a folly no considering man will be guilty of.

Therefore let the *Master command* according to *reason* and sweetness; not so imperiously, or with such opprobrious language as may justly discontent or chase away a *Servant*. If he obey with cheerfulness, and affection, he may at length perhaps make his Masters interest his own.

If

If you pay him not his wages, he will pay himself.

In controversies, let the Master sometimes *cede to his servant*, to keep his mettal in breath; and not too severe, if the faults be small, or committed for want of Judgment, or through a little itch of liberty. Let the Master be sometimes *blind*, and the servant *deaf*. But *faults of malice*, or impiety are not to be pardoned. *The first* such fault is the Servants; *the second* divided between Master and Servant; *the third*, wholly the Masters. *Correct* him not before Strangers, but if correction amend him not, rid your hands of him; both for his sake, your own, and the scandal of others.

Rich men are inclined to *pride*, and *contemt* of others; for having wealth, which commands all things in the great Market of this World, they are apt to become insolent, petulant, impatient of disobedience, denial, reproof, or advice. And because *ostentation of happiness is one part of it*; therefore are rich men *vain glorious*, desirous to be observed, and to live splendidly. And men newly enriched, and without their own industry more vain then they, who are born so, or have by industry acquired great estates. *Men in power* also are more honorable, gallant, generous, and less vain then the rich.

Also because *great estates* are commonly acquired with *little*, and *small ones* not without *great*, labor; therefore are rich men apt to exalt themselves as either above others, in parts, or the favor of God, both which are very great and dangerous *errors*, but difficultly to be eradicated.

Let

Let them not, therefore miſtake *moroſity* for *grandeur*, and paſſion for greatneſs. It is better to ſubdue your Servants *reaſon*, as well as his *ſtrength* and diligence.

And thoſe, *who betake* themſelves *to the rich*, are to *comport with* their *follies*, impertinencies, and contumelies; and to *conceale* them. It is better they ſhould *love* their Maſters, but *by no means hate them*; or ſpeak evil of them behind their backs. Not *diſpute* their Maſters judgment; not *vy wit*, taunt or rally, with them; not uſe familiarity without leave; but to put on *patience*, when they put on a *livery*.

To admonish and reprehend is not an action of an Inferior; aud an *affectionate diſreſpect obligeth not ſo much by its ſincerity*, as *it provokes by its ill example*; wherefore when you adviſe your Superior, do it ſo, as it may be excepted. And let not the Maſter refuſe to *hear* the advice of his Servant, tho he *follow it not*.

No man ever *miſcaried through exceſs of reſpect*; or was diſgraced for retaining a conſtant and proportionate ſenſe of his Patrons grandeur. Yet Patrons love not ſullen, melancholic, auſtere, grave, or ſilent, Servants.

A Maſter ought *not* to *divertiſe himſelf with* his *Inferiors*, nor make his Servants privy to his infirmities and failures; but if he do, the Servant muſt not preſume, nor heighten himſelf for it. But let him be ſecret, and faithful to him.

Let the Servant alſo know, that *it is harder to menage well his Maſters affairs then his own*; let him therefore be more careful. For he hath more temtations to negligence and diſhoneſty.

honesty. Besides his Masters business is not alwaies to be menaged the *best way*; but that he *likes best*.

Put your Servants to *employments proper for their condition*, years, capacities, &c. but never upon *unnecessary trouble*; for that is to *abuse*, not *use*, a Servant, and will cause them to hate you.

Those Servants justly expect to be *rewarded extraordinarily*, whose industry and diligence seem to merit it. (For *gratitude being the least of virtues, ingratitude is the most infamous of vices*; especially in a great person:) and this rewarding is so to be done, as the other servants do not resent it. That therefore is best done after some *signal service*. Beware of equalling all your Servants in your gifts, or rewards: for the discreeter and *Superior* hold it an affront to be equalled with the rest; and the *Inferior* made proud: but none more obliged then they, who catch mony thrown about in a solemnity, to render thanks to the Donor. Some there are, who defer their rewards till some festival, as *Christmas*, or *Easter*: But then the *day* is thanked, *not* the *giver*; and after you are accustomed to it, 'tis expected as *due*, and part of wages, not *kindness* and bounty.

It is better to be somewhat *sparing* then *liberal to a good Servant*; for as he grows full, he inclines either to be idle, or to leave you. And his murmuring you may govern by a seasonable reward.

It seldom happens that a *reconciliation* of Master and Servant is *sincere*; therefore return not to a service, whence you have been ejected.

In

In places which concern mony, employ not your *kindred*; nor uſe them as your Servants; for they will preſume upon their condition, and you cannot with reputation break with them. And truly, if you be a ſingle perſon, I cannot forbear to recommend to you a ſaying of a great Prelate; that a *Courtier at Rome ought to have* 1000. *Ducats rent*, 2000. *in his purſe*, and be a 1000. miles from his kindred.

CHAP.

CHAP. VI.

Of giving, receiving, and promiſing.

IT is *uncivil* and unfitting for *a man to oblige* another *to keep a promiſe diſadvantageous* to him; or one made in mirth, paſſion, haſt, unadviſedly, in civility, or compliment, or one obſolete; as alſo not to admit of a reaſonable excuſe for the failure of a promiſe.

It becometh *every man* to *promiſe nothing but what he intends to perform*: yet many, tho juſtly denied, are much diſpleaſed; for all men govern not themſelves by reaſon. Inſomuch that if a perſon deſire to engage your endeavors in his buſineſs, if you ſhew him the difficulties, tho you promiſe your aſſiſtance, he commonly takes it for a denial, or a ſign that you intend not ſeriouſly to befriend him. For theſe and ſuch like reaſons, the faſhion now-adaies is, to *give good hopes to all ſuiters*, and *to promiſe very freely* and largely. And they find thereby great advantage (as they think) for carrying on buſineſs. The performance is *ſometimes* hindred by unexpected caſualities; *ſometimes* a good and plauſible excuſe goes a great way; *ſometimes* the party ſuffers himſelf to be wheedled with good words. Yet 'tis ſo *ignoble* and diſhonorable a thing for a man *to be worſe then his word*, that it never ought to be done. But this may he do; he may entertain all ſuiters with general or conditional promiſes, and fair words: and tho all men ought to look at effects, and not words; yet have good words a wonderful power (take heed

heed of being fool'd by them) I ſuppoſe becauſe every one values himſelf, and his merits, at more then he is worth; and he is offended when that price is not ſet upon him, as himſelf thinks to deſerve.

At Court they are wont to promiſe and offer ſervice largely, eſpecially to thoſe, who are not likely to make uſe of them; but towards ordinary converſants they are more wary, becauſe better known.

Grant a Courteſy (if you intend it) *without much asking*, for that doubles it. To keep long in ſuſpenſe is churlish, and by long expectation the paſſion to the favor dies, and the courteſy is not eſteemed, nor thanks heartily given for it. *Monſignior Pamphilio* (afterwards *Innocent X.*) in his Nunciature in *France*, and ever after was called *Monſignior-non-ſi-puo*. From his frequent uſe of that anſwer to Suitors. Do your favors *cheerfully*, not as if they ſlipt through your fingers, or were ſtollen or wreſted from you. And do them *readily*, for the intreater ſubmits himſelf to the intreated; his modeſty therefore muſt be conſidered. *Non è coſa piu cara, che quella, che con prieght ſi compra.* Do them alſo without conſidering whether they be *loſt* or likely to be *recompenſed*; for a magnanimous and generous perſon looks not to receive as much again; for that is the courteſy of *Tradeſmen*. Be not as the Barbarous King of *Madagaſcar* that demanded more for the cowes *he gave*, then his ſubjects for thoſe *they ſold*; for he ſaid that his good will and kindneſs was to be recompenſed. And if you deny, do it with good words; as if you were ſorry you could not pleaſe him.

Be *not niggardly of that which coſts you nothing*;

as Counſel, *Countenance*, and the like. But beware of being *ſecurity*; rather offer to lend mony of your own upon others bond.

And by no means ſell your Ceremonies, nor pay your creditors, friends, and ſervants, with good words, looks, and ſmoak.

After a courteſy done, *if you upbraid it, you loſe it*; one principal end of giving being to oblige the receiver to your ſelf and intereſt. Neither too much undervalue, nor extol your gift; but rather diminish, and excuſe, when you give: ſeeming pleas'd ſo ſmall a matter ſtood in ſuch ſtead, and was ſo well placed, and accepted; that you ſhall be ready to do greater ſervice upon occaſion; but when you receive a favor, rather augment it.

He is not ungrateful, who cannot, but who will not, repay; will not through malignity and evil diſpoſition. Wherefore a generous ſpirit is ſatisfied, when the receiver declares his acceptance and honor; for that ſhews he hath a good mind to be grateful; if he were able.

After a courteſy received, be not in haſt to return another; for that ſhews you are not willing to be beholden, nor return a much greater, for that ſeems to reproach the ſmalneſs of the received.

Thoſe *who* willingly *alwaies receive and never give*, or thoſe who would alwaies give and never receive, (of which melancholic generous humor ſome few there are) are not much eſteemed in converſation.

Towards other mens *Servants the cuſtom of the Country is to be followed.* In many places the Maſter takes it ill if his Servant be conſiderably rewarded for what himſelf gives. But it is not ſo

ſo with us; where to lodg at a friends houſe is dearer, beſides the inconvenience, then at a common Inne; and where what a friend ſends, is perhaps a *preſent*, but not a *gift*; when the receiver paies double *the value* to the Meſſenger, and *an acknowledgment* to the ſender. However in all places in entertainment, great care is taken *the Servants be pleaſed*, for the tongues of idle perſons are loos-hung.

If you deſire a courteſy from one beholding to you, 'tis ingenious *not to put him in mind of it*; leaſt he think you tax him of ingratitude.

A *favor done to a man ſinking*, or in any danger, *is* alwaies very *obliging*; both becauſe it teſtifies *ſincerity* without expectation of a return, and a *good opinion* of the receiver; to whom the giver *needs* not to be *favorable*.

Moſt *men do more for intereſt* either of gain, or friends, *then reaſon*. More for *favor*, then *obligation*. But mony, if well and diſcreetly applyed ſeldom fails of its effect.

A man apt to promiſe is as apt to forget it.

CHAP. VII.

Of Prudence in acquiring employment, and preferment.

1. PRESUPPOSING, that a person, out of a good and sincere intention to serve his Prince and Country, desires to employ himself, or be employed, in such a condition; it is necessary, first, that he *avoid such hinderances which are contrary to*, and destructive of, *his design.* 2ly That he *use proper means to the compassing it.*

2. HINDRANCES are, 1. *Pride*, which renders him intolerable to him that should raise him; and tho to avoid this, such men as are most insolent toward their Inferiors, are most supple (even to baseness) towards their Superiors, yet it is very *difficult to conceal this vice* from any considering person; even because one of these actions betrayeth the other, both proceeding from the same lowness and *vileness of spirit.* Where it is, it renders its owner impatient of advice, admonition, contradiction, even in *his own* affairs; by which he becomes a prey to flatterers, despised of all good men, odious to all upon whose dues and interests he usurps, and unfit to be employed. 2. *Anger*, for what Prince desires to be served by, or chuse instruments out of *Bedlam*? and if prudence consist in much *deliberation*;

liberation; *precipitionſneſs*, the daughter of *Anger*, is incompatible with it. If it be ſaid that angry men are *good natur'd*; yet what diſcreet perſon will ſuffer ſuch, and ſo many, *impertinencies*, to enjoy now and then a *little good nature*, *i. e.* ſo many ſtorms to have ſometimes fair weather? Who will be content to ſtay for a little reaſon, till the *choler* be ſcum'd, and the boiling ceaſed? *Two to one in all things againſt the angry man, was a ſaying of Cardinal Mazarine.* 3. So *following good companions* or intemperance, and *lewd women*, diſcover ſecrets, render a man contemtible, and unuſeful; for beſides that ſtrong Drinks and Tobacco fill the head with imaginations, hot headedneſs, jealouſies, &c. when a man ſhould haſt to his employment, he muſt go to ſleep, or to his Miſtreſs. 4. He that is by nature *lazy* and *ſlothful* ought not to intermeddle with public affairs; for tho in quiet and dull times he may ſerve well enough to purſue *formalities*; yet when any activeneſs, he fills up the room of a better perſon. 5. *Covetouſneſs* is not ſo detrimental, as *Liberality* and bounty diſcreetly placed, are advantagious. But 6. there is nothing worſe then an *unbridled toung*.

3. He that would ſerve *God* as well as his *King*, and *ſave his Soul* as well as *make his fortune*, muſt beware of ſuch temtations as are moſt frequent in that ſort of life. Such are ambition, *i. e.* deſiring advancement for an evil end, or more then he deſerves, or at unſeaſonable times, or too eagerly, or for his own private advantage, and not to ſerve the public. *Envy at others preferment*; with all the conſequents of

it, hatred, detraction, faction, partiality and the like. *Adulation* or complacency with the Prince, or other great person in vitious, or unfitting, courses. And the like.

4. IT is *impossible to be preferr'd if not known*, and so *known* as *approved* also: and no man can reasonably be offended for being passed by, and neglected, if he use not rational means to make himself accepted. Such means are of many sorts. As

1. By *merit*; and that either by ordinary, or extraordinary, good service. 2. By *friends*, being introduced or recommended by such as are in favor and reputation with the Prince. 3. By *fear and terror*, being so considerable as that the Prince is glad for his own security to employ him. 4. By *flattery* and evil insinuations into the Princes affections.

5. HE that hath no other Introduction must *shew himself diligently*; that the Prince (who observeth more then he seemeth to do) may take notice of him; besides, there falls out frequent occasions of employing *him, that is present*; and a *constant attendance*, tho voluntary, is a *kind of service*. And, he that loseth a beginning tho not so considerable, loseth an introduction to greater matters.

6. THERE are *few of whose merits the Prince can* be a just and accurate *Judg*; because he is not witness to all the circumstances, &c. of their actions. Besides to know a man, requires much familiarity with, and observation of him. But such precise knowledg is not requisite

site; and a Prince may, with but a reasonable observation, discern a *wise man* from a *fool*, and a *virtuous man* from *one* inclined to *those vices*, which render him unfit for service. But if a Prince be forc'd to see only with others eyes; and hear with others ears, he had need to be very wary; for those are very *seldom indifferent* toward the person recommended; and inform more frequently for their own interest, then the Princes. Wherefore a wise man beleives little, but keeps himself in suspense till the truth be manifest.

He that is *chosen by the Judgment of his Prince*, and not by the recommendation of others, hath a great advantage; for if he prove well, the Prince is inwardly proud of his choice; and will certainly employ him further; for he looks upon him as his *creature*.

Wise and subtle *Princes seldom* prize or *advance a man wiser then themselves*, except in some case of great necessity. They are also commonly very wary of employing such as are recommended by public fame; except it be in smaller matters.

Consider therefore, what *employment you conceive most suitable* to your *Genius* and condition, *v. g.* whether War or Peace; Sea or Land-service; action or advice; governing; or finances, and providing mony or necessaries. And endeavor to render your self *very able* in that; tho it is fitting also you should not neglect other matters. Also disrobe your self (as much as you can) of all particular interest; and at least prefer in your designs the advantage of your Prince and the public.

A small *employment in youth*, or betimes, is much

much more to be valued then a great one in old age; for *Di cosa nasce cosa.* One business twists in another. And suffer not your self (as much as is possible) to be out of possession of doing somewhat. If you be, yet by continual presentation of your self, let it be known that you stay there ready to be hired.

It is good sometimes to *sue for an employment, tho you be sure to miss it.* For by that means, you shew your self to imagine that you have some pretences to be considered. And your Superior, having once denied you, will be more ready to pleasure you another time, for fear of discontenting you; especially if you be a man of parts. But by no means put in for every thing, for that discovers your *Ambition*; and a conceit of your self, that you are fit for every thing.

You *cannot be Master of what employment you please*; but your commendation must be, *well to perform that you are* actually *possess'd of.* In a *Comedy*, he that acts a *Slave* well, deserves as much as he that personates a *King.* 'Tis a comfortable hearing, *friend come up higher.* Neither refuse or contemn any reward or gratuity, how small soever your Prince bestows upon you.

Design not upon what is not in your power. And remember that being to deal with other persons, you must drive the nail which way it will go. Therefore be as indifferent as is possible. Your future gains also not being in your power, spend not upon the hopes of them: and remember, that expectation is alwaies greater then the reality.

7. He

7. HE is happy, that hath an opportunity given him to shew *signally his prudence and loyalty*. *Sejanus*, by one action, I know not whether generous or fortunate, of saving *Tiberius*'s life with the hazzard of his own, obtained that reputation, that he governed the whole Empire; and had almoſt ſettled it upon himſelf; through the great confidence *Tiberius*, otherwiſe a very jealous Prince, had in him. But theſe caſes fall out ſeldom, and by the immediate Providence (as I may ſay) of Almighty God,

If you chance to do any *great action*, be ſure to give the *glory* of it to the *Prince*; as indeed he, in ſome ſort, deſerves it: for you follow his *commands*, or *inſtructions*. Beſides the *means*, and *opportunity* of all ſuch are his only; and it was performed under his *authority*. Seem not to be willing to draw all buſineſſes to your ſelf; nor keep too great grandeur in houſe, followers, &c. for that gives ombrage to the Prince; as great titles are offenſive to the Fellow-ſubjects.

Extraordinary ſervice, if many engaged in it, is counted a *piece of duty*, and ſeldom rewarded. Either becauſe the Prince, pretending that he cannot gratify *all*, to avoid murmuring and emulation will reward *none*. Or becauſe thoſe about him, if many others be to be conſidered, are likely to find the leſs ſhare for themſelves.

It was a ſaying of *Antigonus*; *firſt get power then good will*. Power is ability of parts, wealth, friends, employment; then good will and reputation by courteſy, civility, and other acts of prudent converſation; as alſo by drawing others

others by your intereſt. For you may then engage many unto you, and ſpread your roots and fibres a great way: eſpecially if by the reputation of Juſtice and bounty, you have procured you a veneration amongſt virtuous perſons. For by this they are aſſured, that they may ſecurely lean upon you, and run your hazzards.

And it is more deſirable *to be loved* then *honored*: this indeed is more ſplendid, but that is more ſafe; this is greater, that better; this is in the imagination, that in the heart, of others; from that proceeds peace with others, tranquillity in his condition, and a complacency in his own mind. Yet is love harder to obtain, requires a greater time, the acquiring of it is ſubject to many difficulties, which honor is not; and therefore make much of honor; which alſo carrieth a tincture of affection with it. Only remember what a great General ſaid. I deſire to honor my life not by other mens opinions, but my own actions.

8. BECAUSE more men are *drawn*, then *heaved*, up. And that amongſt ingenious perſons there is alwaies *emulation*, amongſt *rivals* (and for all preferments ſuch there are) *envyings* alſo; which are great rubs; and difficultly ſurmounted or removed; endeavor to make a friend; who may give an *Antidote* againſt their *poyſon*; and by lending his hand raiſe you in ſpight of all the weight and preſſures they can hang upon you.

Friends are not eaſily made, and ſtill more difficulty amongſt great perſons; both becauſe they have fewer equals, and amongſt ſuch equals

quals emulation is frequenter then friendship; yet are they not so rare, but they may be procur'd. For long, especially youthful, acquaintance; kindred and relation; sympathy in affections; partaking in common danger; or such like, do reconcile friendship, but not frequently: nor are these means in every mans power, they are obligations by which Providence only tyes men together. But there are others also which are more ordinary; for you *insinuate* your self *into the affection* even *of a great person*, if you can shew him, that you are able to strengthen, assist, and confirm him, in his estate; and be able by your parts, or other way, to recompense the favors you expect from him. But *mony* discreetly applied is a plaister that unites and soders all affections: nor is there any *Heart*, as well as not any *Castle*, that can resist its battery, if rightly placed.

To *desire wealth* for its own sake, is low, sordid, and proper only for them, who make the obtaining it their Profession: but to desire it moderately, in order to do more good, is unblamable. Even *Reputation* it self is acquired, and sustained by discreetly keeping and spending; so that it also is in a manner subservient to wealth.

We *seldom* see that *wealth increaseth in a family for three generations* together: perhaps because that he, who comes into a plentiful fortune, having no occasion to employ his parts and industry, grows lazy, and negligent, or at best betakes himself to some other affairs; or perhaps, because men not knowing the difficulty in obtaining it value it not much; but rather look after the splendor of the World, whereunto rich men com-

commonly engage and enter their Children; and for that reason live at the height of the reputation of their estate.

The Prudence to obtain wealth is generally conceived to be *cutting of superfluous* or unnecessary *expences*: but that is not all; for there is also required good menagery, or making your penny go further then another mans. But in this, Caution must be used, for many have bin ruined by buying good pennyworths.

In *making friends by mony* Prudence also is required, lest you lose *that* also. For it is best used upon an *exigent*; *occasionally* rather then *frequently*; and *actually* rather then *constantly*; like a *wedg*, not like a *saw*.

Many can hurt who cannot profit. And the ill tongue of an in *Inferior* many times harms more then that of an *Equal*; for it is easilier beleived, because less suspected. Therefore endeavor to keep a fair reputation with all persons; with Superiors humble and compliant, not low and flattering; with equals grave, not morose; with inferiors courteous and fair-spoken, not sullen or imperious. Considering, that no man is willing to own him, that is out of fashion, as I may say, out of the good opinion of the World

It was *more dangerous to offend Sejanus* then *Tiberius*. For all men raised from low condition are more jealous of affronts and contemts; which a natural and generous Superior is not: who interpret nothing to be contemt but what is *meerly* so, or done on purpose to affront; and nothing to be so, but what cannot well be construed otherwise. To such therefore as, *Sejanus*, you must carry your self so, as not to be

be hated by him; for you will find it hard to please both the Patron and him. Besides you know not how long he will last: and it goes hard with a man of understanding and spirit, that *his good must depend upon two, and his ill upon one.*

If you *cannot be reconciled to a favorite, be* sure to *tell your Patron that he is your enemy*; so his ill offices cannot hurt you.

It is unpardonable *folly to quarrel with them, who are* much *your Superiors*; for the thred breaks where it is weakest.

If you be so ill satisfied of any person, that you think not fit to pardon or bear with him any longer, yet let him not know so much; for the time may come when you shall have need of him. And if you resolve to chastise him, discover it not, lest you be prevented. But this is not to be used but in extremity, and towards persons incorrigible. For, according to the rules of our most holy Faith, 'tis infinitely better not to revenge at all, but to pass by offences; then which no man can shew greater wisedome. And this is not very difficult if you stifle quarrels in the beginning. But there are some so wicked dispositions, that nothing works upon them but fear; and he that lets them go unpunished, encourageth them in their evil courses.

Whether you expect employment and preferment, or chuse a private life, if you have any thing to lose, *Endeavor to be in Reputation with your Prince* and Superior: and trust not to your innocency, or wary living. For besides, that he cannot want an occasion some time or other to punish you, you know not

what may happen, wherein you shall ſtand in need of him.

Much leſs preſume, that *your manners are undiſcovered*, or to commit any fault upon hopes of ſecrecy; for a good Judge will ſo entangle and hamper you, that you cannot eſcape. And if you be once ſuſpected, more ſuſpicions will be continually ſuggeſted againſt you. And even to have much ſuſpicion and little proof makes againſt you, for it is a ſign that you are more dangerous.

No *man can ſtand alwaies upon his guard*, but ſometimes he will fail and miſtake; happy he whoſe errors are in ſmall matters, that he need not great applications and much endeavor to get himſelf off the ſhallow. Nor can a man on a ſuddain foreſee the depth of a queſtion, or the conſequences of an action. Therefore when you doubt, or ſee not clearly, be wary, and take time. Many times ſmall miſtakes produce great evil effects; and great miſtakes ſometimes none at all; wherefore contemn no danger, how little ſoever it ſeem to threaten. Be vigilant; *Cavendi nulla eſt dimittenda occaſio.* It is much better to do ſo, then be beholding to your friend to fetch you off; for that is accounted equal to, if not greater then, a conſiderable benefit.

Give not much heed to thoſe, who would perſwade you to quit your employment; or pretend themſelves to be weary of buſineſs; have they not a mind to ſucceed you? or are they not like the *Fox*, that having loſt his own tail, would perſwade all the reſt to cut off theirs?

9. Tis

9. 'Tis not an unusual way to obtain preferment to shew a mans-self so considerable as to *fright his Prince* into compliance. In reason this should be an ill means; but experience shews, that under lasch Superiors, or such as are underhatches, it many times thrives well enough. Upon the same grounds proceed also those, who endeavor to make themselves necessary to their Prince; and so rivet themselves into his business, that they cannot be drawn out without tearing the piece.

But of such the *Prince is* alwaies *jealous*; and will at some time or other *emancipate* himself. He therefore that takes this course walks upon a precipice, and the further he goes the greater is his ruine likely to be. The Count of *S. Paul* took his measures upon these grounds in *Lewis XI.* time. But he had to do with a Prince of extraordinary parts.

The *people* (upon whose recommendations many persons think to raise themselves) *guide not themselves by reason*, but chance; therefore he is not wise that strives to make himself their favorite, or forceth himself to gain their affection. For they will never do the like for him again, nor forgo the least of their profit for his greatest benefit. On the contrary, the Nature of the people and of all mean persons, is, alwaies to *value themselves*, as if all men were obliged to augment and better their degree: 'tis best therefore to deny them at first, when their desires are modest. For if you once grant, you must never after refuse, lest your former courtesy be lost; and to think to satisfy them is to give drink to an Hydropic. Yet, if occasion offer it self to be favoured by them; or if your virtue and good

actions have procured their favor, neglect it not. For a *general plausibility* may stand you in great stead; besides that, it may be very advantagious by your good menagement to your Prince.

Popularity is one of the loweſt and meaneſt ſorts of *Ambition*; a refuge commonly of thoſe who envy ſuch as have prevented them in the lawful acquiring advancement by the favor of their ſuperiors. And the thoughts of the people being meaner and lower then theirs, they are forced to do and ſay many things contrary to their own judgments and inclinations. Beſides the people, being neceſſitous, meaſure all things by advantage, ſo that their favor is chargeable, and ſeldom any other then breath and air, except Religion be in the caſe.

If you arrive to any power, be very *wary how you tamper to change governments* (which is uſually the refuge of neceſſitous perſons.) For not being able to perform it your ſelf, you muſt of neceſſity truſt your cauſe and perſon to many foolish and open perſons. Yet nothing more frequently ruins ſuch deſigns then too much caution for ſecurity. For that requires longer time; and employs more perſons about the principal buſineſs; and is ſubject to many more accidents.

In *court* have many *acquaintances*, but make a *friend* for advice and conſultation *out of Court*, and one that is not likely to have an intereſt in your Patron.

10. THE ſervice of a Prince is procuring that his *will and intentions be fulfilled*: for no man eſteems that (be it never ſo good) that is not

not according to his own desires. Such therefore as his desires are, such must they be whom he employs: for they are looked upon as only the Instruments for his compassing and bringing about his purposes.

Wherefore they, who seem most zealous to perform the Princes will in all things, without deliberation, or interposing their own judgement concerning the lawfulness or unlawfulness of them, seem to be in the plainest road to preferment. Yet divers of the wisest Princes have made even *that*, the *criterion* to exclude men from their favour; and retain such, as upon tryal were found constantly virtuous.

Princes usually more esteem one that is *Phil-Alexandros*, then one that is *Philo-Basileus*, that is, more one, that loves his person, then his state and condition, then his Nation, then the public; tho this is indeed the more honorable, and the other more easily counterfeited. But in reality *Princes have very few*, if any, *friends* to their persons; for they have no equals, nor familiars. for indeed few wise men will expose themselves to so much hazzard, nor set themselves as pales against the wind, but for their own advantage. Besides they know that if any difficulty happen, it is reasonable they should be deserted. Wherefore they ought to make much of those, who are truly *Philo Basileis*, for there are too few of them, who are *sincerely* even *so affected*.

It is an action of very great Prudence to *carry even between adulation and fourneſs*. Neither to be as the *Cook*, that aimes onely at pleasure; nor as the *Physician*, who intends only health; but

to mingle and ajust them together. Whilst we retain *Justice* and *friendship*, not to scandalize *Prudence* and *interest* is a difficult matter. Yet not impossible, for *M. Lepidus* kept to the end his authority with *Tiberius*, a very jealous Prince, as *Tacitus* observes.

Flattery and obsequiousnes is a more quick and ready way to advancement, then either durable or laudable. For when discovered to be such, it is contemtible, and afterwards odious. It is but lead that bends and plies every way; nor is he a man either of virtue or courage, that can condescend to make himself *universal Minister* to any one. Consequently he is neither faithful in his employment, when he eyes a greater reward; nor constant to him, when he spies danger.

Of *flatterers* there are two sorts. 1. *Bouffons*, whose chief insinuation is to eat and be clothed. Who like the *Ape*, finding himself neither fit to carry burdens as the *Asse*, nor to keep the house, as the *Dog*, betakes himself to make sport. These are easily discovered, and their worst is not very dangerous. 2. The other sort are more *subtil*, gentile, and mischievous; whose designs are to *intrigue themselves into business*; to make fortunes, and get estates, or perhaps honors, by universal compliance. These, by observing the actions and discourses of their *pretended Patron*, discover his inclination, as *Hunters* do the haunts of wild Beasts, that they may easilier intrap them. It is their interest he should be *vitious*, careless, irregular, and extravagant; for by that means, they can more *easily withdraw* him from all *virtuous persons*, and ingross him to themselves: who

who have no other way to ingratiate themselves, but their ready compliance with all his desires. This they endeavor should pass for *affection* to his person; and they represent all other *advisers*, either as contemners of him; or at best as morose and of evil humor.

Therefore they *pretend to Idolize him*; to observe his counsels and commands as *Oracles*; not *to converse* with those he suspects; *to inveigh* against his enemies; *to make* him the head of their own Counsels; and themselves to be even in their particular affairs ruled by him; *to take* great content in serving him; *to praise* him immoderately before those who will be sure to inform him of it; to exaggerate every small favor received from him; and to dissemble the injuries.

They also are careful to new-name all his vices. Covetousnes they call Providence; jealousy, circumspection; Prodigality is generousnes, &c. Then they compare him with others either of a contrary vice, if the man be hated; or of the same, if in any reputation. They feign also in themselves the same inclinations, sympathy, sentiments with their Patron. And often undervalue themselves in respect of him. They are also apt to praise him for what he hath not done, or extravagantly for what he hath done, glosing and varnishing all miscarriages, &c. and few there are who are not taken even with this one bait. For who is he that values not himself above his deserts, and thinks not all is his due which is given? In reality, the refusing or accepting of praise rationally and discreetly, is as great a tryal of a wise man, as the cupel is of silver.

No-

No Master esteems a Servant, of whom he hath no need; and that either for his abilities (of which few Masters can judg) or because he knows his secrets; this then being the easier and securer, is that way, which flatterers, and all those who indeavor to make themselves great by unlawful means, chuse to walk in. And of all secrets they most desire to be privy to his vices, for by that means he becomes obnoxious to them.

In *Doing ill Offices* these flatterers observe, 1. to do them seldom. 2. To tolerate, if not confirm, the praises of him they design upon; least they be suspected to have done it out of malice. 3. To pretend no small or inconsiderable occasion, nor their own concerns, but a public one onely, and in defence of their Superiors. 4. To dispose their words so, as they may seem casual and unpremeditated.

Artis est celare Artem; they endeavor therefore by all means to be accounted sincere and upright persons; for they see that the fame of being crafty and subtle (which is the great skill they really pretend to) much retards, and impedes their businesses. In general conversation therefore none more open and free; none seeming by their discourse more noble and generous. But their confidence is in simulation and duplicity; which, because of other mens evil dealing, they pretend is necessary.

They often pretend, and endeavor to be *in esteem with the Clergy*; especially those who make shew of greatest severity, and holines. And of so great force is the shew of Religion, that even an hypocrite is feared and reverenced. Hereby also they have considerable advantages; that they

can.

can decry all vices, even those themselves are guilty of; and can safely asperse those whom they hate or fear; and unhappy are they, that fall into their hands.

11. PRINCES, when they have denied a favor, to one that importunately sues for it, *are apt to suspect that such a one hates them* for the denial: and therefore afterward look not well upon that person. Wherefore *be not to earnest* in your requests. And if your misfortune be to be denied, be sure not to shew such resentment, as he may suspect you intend him any harm. Rather seem to be content with any slender shew of reason he gives you; so you may obtain, if not this, yet some other favor.

But if you perceive his mind to be alienated from you, retire betimes; for a man falling is by every one thrust downwards. Besides all the miscarriages and errors will be surely laid upon your shoulders, notwithstanding all your innocency.

Do violence to your self rather then not conceal or dissemble the injuries done you by your Prince or Patron. For should you declare your self unsatisfied, so far would he be from compassionating, or making amends to you; that upon the least occasion he will hate you.

FINIS.